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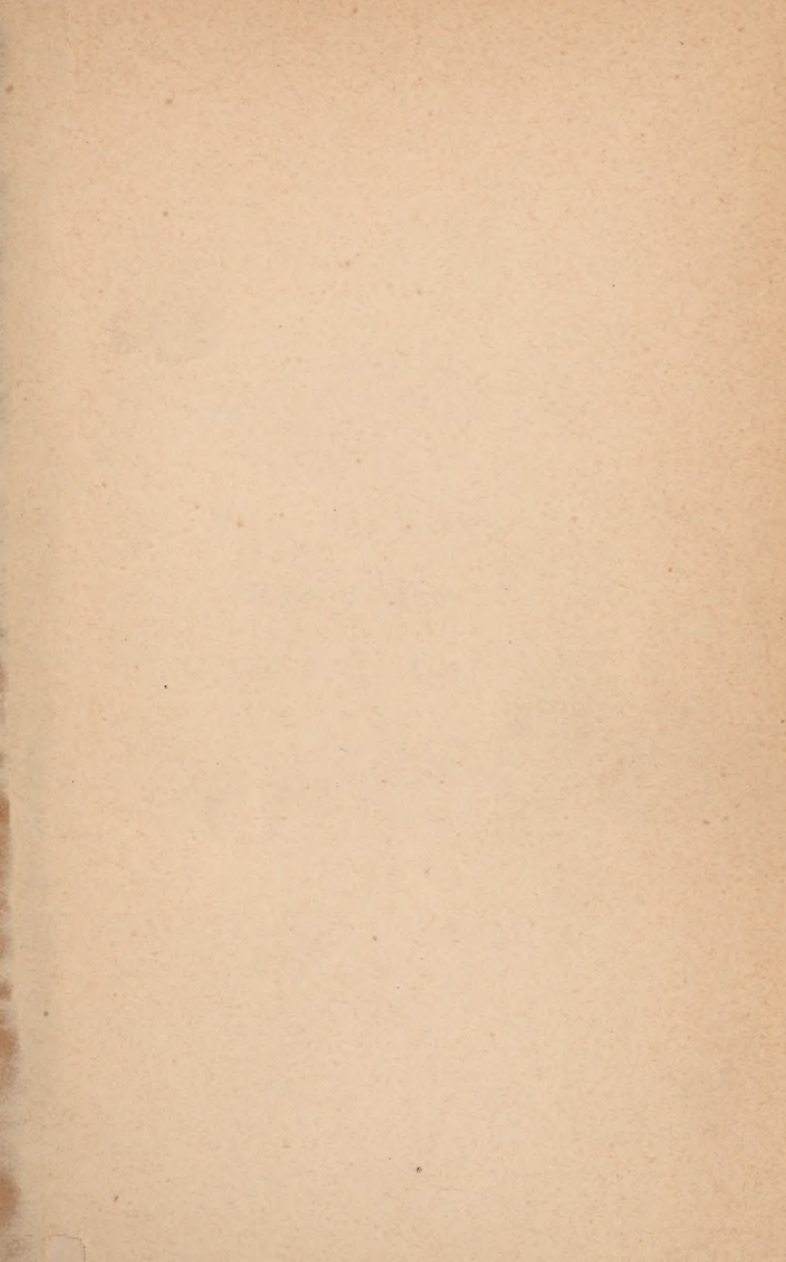
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THE PASSIONS

IN THEIR RELATIONS TO

HEALTH AND DISEASES.

WORKS ON CUTANEOUS DISEASES, &c.,

BY

HOWARD F. DAMON, A.M., M.D., HARV.

THE NEUROSES OF THE SKIN: Their Pathology and Treatment. 8vo. 1868.

THE STRUCTURAL LESIONS OF THE SKIN: Their Pathology and Treatment. Illustrated. 8vo. 1869.

PHOTOGRAPHS OF SKIN DISEASES. Taken from Life. With Descriptive Text. 4to. 1870.

LEUCOCYTHEMIA: The Boylston Medical Prize Essay of Harvard University for 1863. 8vo.

NEW TREATMENT OF VENEREAL DISEASES and of Ulcerative Syphilitic Affections by Iodoform. Translated from the French of Dr. A. A. IZARD. 1872.

THE PASSIONS IN THEIR RELATIONS TO HEALTH AND DISEASES: Love and Libertinism. From the French of Dr. BOURGEOIS. 1873.

CLASSIFICATION OF THE SYPHILIDS, or Syphilitic Affections of the Skin. From the French of Dr. SCHWEICH. (In preparation.)

SYPHILIS IN ITS RELATIONS TO MARRIAGE. From the French of Dr. EDMUND LANGLEBERT. (In preparation.)

THE
PASSIONS
IN THEIR RELATIONS TO
HEALTH AND DISEASES.

TRANSLATED FROM THE FRENCH OF

Louis

DR. X. BOURGEOIS,

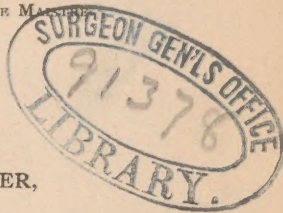
LAUREATE OF THE ACADEMY OF MEDICINE OF PARIS, ETC.

By HOWARD F. DAMON, A.M., M.D.

"The passions can augment the number and intensity of diseases to a point which it is impossible to assign; and, reciprocally, the hideous empire of physical ill can be contracted by virtue within limits that cannot be fixed." — J. DE MANDVILLÉ

BOSTON:
JAMES CAMPBELL, PUBLISHER,
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1876.



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TRANSLATOR'S PREFACE.

GENERAL ignorance prevails among all classes of society in regard to a subject which not only concerns the health and happiness of individuals, but the permanency even of the social fabric. It is due to a morbid fear to enlighten the young in regard to the ills engendered by misguided passions. Not until the unhappy victim struggles to escape the thralldom of his sexual instincts is the veil uplifted. Whose is the delicate task of imparting the information necessary to avert this sad catastrophe? Who shall endeavor to reform this greatest of physical and moral evils? All may assist; but the good physician—who makes a ministry of his art, who is the constant spectator of human suffering—should raise his warning voice against those secret sins which sap the physical and moral growth of the individual. Nor should he even encourage those incestuous and adulterous means of preventing this evil which have for their end to compromise and corrupt the conscience; to cause the disaffection or destruction of the family, and those great social convulsions which overwhelmed and desolated the most highly cultivated yet corrupt nations of antiquity.

The dread of physical ills, which alone keeps so many of our youth from morbid desires and sensual indulgences, has been made almost the only incentive to virtuous habits by those who have contributed to this department of medical knowledge.

Terrible indeed are the consequences of libertinism to the health of individuals and families. Certain and dreadful is the retribution. Generations yet to come are made the sufferers.

But who shall paint the misery, the remorse, the horror, of the stricken conscience when it awakes to the enormity of its crimes, from that moral death in which it has stifled its most exquisite sensibilities?

Consistent with the highest intellectual requirements of the age, a noble adjunct to the physical and moral culture of youth, must be considered the department of hygienic instruction which shall relate to the proper management of the passions and their subjection to the dominion of the will.

If this little work shall furnish any new suggestions to instructors and heads of families on the important subjects upon which it treats, the delicate and somewhat difficult task of its translation will not have been done in vain.

HOWARD F. DAMON.

BOSTON, February, 1873.

TO THE READER.

THE subject treated in this book is of considerable importance. The book addresses itself not only to physicians, but also to persons who are charged with the education and direction of men, to ministers of religion, to the heads of families; it is equally proper for married people and for young people. All have need of being enlightened upon the physical ills engendered by *love* and *libertinism*.

But the subject is a delicate one to treat; so we have imposed upon ourselves the obligation of having always present in our mind this maxim of Aristotle:—

To say what should be said, to only say what should be said, and to say it as it should be said.

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I.

L O V E.

LOVE.

“Songez-y bien ! l’amour et ses liens
Sont les plus grands ou des maux ou des biens.”¹

I.

DEFINITIONS. — DIFFERENT MANIFESTATIONS OF LOVE. — LOVE THE SOURCE OF ALL THE PASSIONS. — SENSUAL, MORAL, PLATONIC LOVE. — GALLANTRY. — COQUETRY.

LOVE, in its largest acceptation, is an attraction towards the beautiful, the good, the true, with a lively desire of possession.

God, the perfect Being, is all love. He has diffused love through all nature ; and He has imposed upon man, the emanation of His divinity, the law of love.

In man, love manifests itself in many ways. It has many objects for its food.

Supreme love is the love of God, — eternal beauty, sovereign good, truth itself.

Around the Divine love all the other loves radiate and are resplendent : the love of humanity, which has animated the Socrateses, the Platos, the

¹ Voltaire.

Augustines, the Vincents de Paul ; the love of country, to which Brutus, Decius, the braves of Thermopylæ, the heroes of all countries and all times, have been sacrificed ; the love of nature, of art, of science, each of which have had and always will have their passionate lovers, their devoted victims ; conjugal love, which attracts man towards woman, and woman towards man, and unites them together body and soul ; love of the family, which makes a harmonious whole of father and mother, of children, of brothers, of sisters ; in fine, self-love, which too often overrules and corrupts the purity of the other sentiments. These different forms of love can become exalted, and engender religious, political, patriotic fanaticism, nostalgia, intellectual manias, unbridled love, paternal blindness, self-love, egotism.

Love constitutes the foundation of human nature. It is the motor power of all the actions, the principle of all the passions. It may be discovered in the pleasures of libertinism, in the sensualities of intemperance, in the furors of rage, in the weaknesses of fear, in the soft quietudes of idleness, in the agitations of ambition, in the poisons of envy, in the violent emotions of jealousy.

We have only to occupy ourselves with the consideration of love as it exists between man and woman.

Love thus considered is that secret affinity which attracts one to the other, enchains them by the

sweet sympathies of the soul and the irresistible attraction of the senses, and confounds them in a voluptuous union, in fine, for the perpetuation of the species.

Powerful instinct! The Creator has placed it in us, in order that we may continue His work, charging us to repair the ravages of death by a continual transmission of life.

Love responds to two inseparable necessities of our nature: the desire of living in another, and the desire of renewed life in another.

Man loves because he has a horror of isolation, and because, when alone, the thought of his coming to nought cannot escape him. He must live with another and in another. Hence the conjugal association, which unites feebleness with force, grace with gravity, tender affection with austere reason, pleasure with labor.

Man loves, also, because he has need of immortality, even on this earth. He has the desire of surviving himself, of prolonging his existence, in being born again in his children. It seems to him that the more scions he puts forth, the more his life will be enlarged, extended.

Same as the light, in traversing the prism, is decomposed into bundles of different colors, so love, a very complex passion, is separated by observation into many elements.

Thus we notice: physical want, that violent longing of the senses; the need of attachment, innate

in the heart of every man, and which leads him to identify himself with another self; self-love, which is proud of the power that it exercises; often, a little coquetry or curiosity, jealousy or the fear of losing the riches we possess. And, in the midst of all that, the imagination, with its seductive illusions, mirrors with deceptive splendor all things that pertain to love.

The union of man and woman has not alone for its end the rekindling without cessation of the flame of life: it ought still more to associate together souls, to put in common the diverse faculties of each being, to complete one by the other, and to contribute in that way to their happiness and their moral perfection. Thus it is necessary that love should partake more of the soul than of the body. Sensual love, so transitory, so monotonous, ought to be controlled and purified by the love of the heart, so durable, so varied: one should be made subordinate to the other. Then we shall have modesty and chastity there. Moral love, not dependent alone on the passionate senses of youth, but attaching itself to the soul, can alone remain, and remain faithful, because the soul alone can remain always beautiful.

It is thus that through the centuries love has been understood by men of the greatest genius and of the most beautiful souls,—by Socrates, Plato, Plutarch, Dante, Petrarch, Michel Angelo, Pascal. Plutarch expresses himself thus: "Those who have

deprived love of whatever it has too gross and too violent, in order to let its light only penetrate into the soul, its splendor and its warmth, are not slow in passing from the admiration of the corporal beauty of persons whom they love to the contemplation of the beauty of the soul." "All virtue comes to me from her," exclaims Petrarch, speaking of Laura, "as every tree from its root. That which attaches me to her is a soul superior to all that we see in this world: her conduct and her manners are an image of the life which is led in heaven." "Sensuality," says Michel Angelo,¹ "is an unbridled desire, which kills the soul, and not love. Love has the power of rendering souls perfect here below, and it conducts them to heaven." "It seems," writes Pascal,² "that we have entirely another soul when we love: we are elevated by this passion, and become all greatness."

Love called Platonic—that is to say, separated from all sexual desire—may sometimes exist, and at times between persons of different sex; but it requires much calmness of the senses and purity of heart. Often the sentiment becomes materialized little by little; and the senses as well as the souls end by becoming exalted, inflamed, and confounded with each other.

We should distinguish love from coquetry and gallantry.

¹ Michel Angelo, Sonnets.

² Pascal, Discours sur l'Amour.

Gallantry, less lively, less serious, more egotistic, more sensual than love, seeks rather physical beauty than moral beauty. It desires the satisfactions of vanity or the senses, not the pure joys of the heart. It attaches itself to nothing ; but, fickle and greedy, it changes ever, and ever desires. Hastening from conquest to conquest, it laughs at the sentiments which gave it birth. It is a play, —

“Jeu cruel qui bientôt mène à la perfidie,
Des plus doux sentiments corrompt la pureté,
Ternit le caractère et nuit à la beauté.”

Coquetry is an artifice of love or of vanity seeking to give birth to desires by an indirect provocation. It is, in woman, a continual labor in the art of pleasing ; such are the incitements, the caprices, the fancies, the gentle oppositions, the concerted refusals, the thousand artifices, in fine, which excite passion by obstacles ingeniously raised. Coquetry, inherent in the gracious nature of woman, can be reconciled with virtue and modesty when it is only used within certain limits and for avowed motives ; but it is a dangerous weapon when made use of by hypocritical women, perfidious sirens, who seek only to enkindle ardent desires for the purpose of serving their culpable designs.

II.

PHYSIOLOGICAL AND SOCIAL INFLUENCES ON LOVE. — PUBERTY. — SYMPTOMS OF LOVE: THOSE OF UNBRIDLED LOVE.

IN savage man, love is above all engendered by the desire for reproduction. It is almost reduced to a physical necessity. Civilization has made of it a sentiment of affection which partakes as much of the soul as of the body.

This sentiment, so elevated above the others, man has not always been able to develop in himself, neither to repel it when he desires, by the sole force of his will. Love sometimes seizes upon the soul, agitates it, holds dominion over it, notwithstanding the most lively resistance.

This passion can break forth suddenly, at first sight: a look, a word has sufficed. How account for this mysterious phenomenon, this strange fascination? How explain this invincible attraction towards the loved person? It seems as if there were a vital affinity between certain natures, a sort of magnetic fluid which tends to bring them together. It is this which constitutes sympathy in love. We see, in general, sympathy become established between two beings opposed in temperament,

nature, character, who, by their contrasts, become harmonious and complete.

“ Il est des nœuds secrets, il est des sympathies
Dont, par de doux rapports, les âmes assorties
S'attachent l'une à l'autre et se laissent piquer
Par ce je ne sais quoi qu'on ne peut expliquer.”¹

Other influences, physiological as well as social, predispose to love or cause it to burst forth.

Youth, this spring-time of life, is the veritable season in which the passion burns with all its fires; then love is active, impetuous, exalted, but fickle and inconstant. If this sentiment is developed at a more advanced age, it is less violent, but more tenacious and of longer duration. However, love has no age. “It is always being born,” Pascal has said; “and it is for this reason that the poets represent it as a child.”

Men of sanguine temperament, with their incessant ardor for pleasures, are more predisposed to love and to sensual enjoyments. Then come nervous persons, whose exquisite sensibility gives them vivid and delicate impressions. The lymphatic temperament is the least disposed to the transports of the passions.

More impressionable, more tender than man, woman is more sensible to love: she is more sincere in her passion, gives herself up to it entirely, sacrifices herself without reserve. Man is, in love,

¹ P. Corneille.

more adventurous, more audacious; but he only gives it a part of his heart and spirit, reserving himself for other passions.

The more chaste the soul, the more easily love seizes upon it, and often burns there with a devouring fire. The habits of libertinism in man, of gallantry in woman, preserve them from excess of passion.

In all classes of society, in all professions, in the midst of diverse occupations, love does its work; it reigns everywhere with its charms, its ardors, its inquietudes, its jealousies, its distractions. Works which require a sustained bodily activity, an incessant application of the mind, leave men colder, calmer; whilst works which exalt the imagination and sentiments, like poetry, music, literature, provoke more easily the erotic aspirations.

Melancholic, dreamy minds, indolent natures, who do not know how, or do not wish to give food to their vital activity, are often beset by love-sickness. It is the same with persons who spend their time in the languors of effeminacy, the irksomeness and futilities of idleness.

It is in social reunions, in the midst of the enervating atmosphere of balls, of theatres, of festivals, that the heart, young and novice, is quickly captivated; for there, to the fascinating charms of luxury, toilettes, perfumes, are added the artifices of coquetry, the solicitations of gallantry. On the

other hand, nothing is more powerful to excite love than intimacy with persons of the opposite sex, and daily *tête-à-tête* conversation. "The wind kindles the fire," says Socrates, "but familiarity kindles love."

Beauty, grace, moral qualities, rank, fortune, predispose to passion, by exciting our admiration or our ardent desires. It is not rare that ambition, pride, vanity even, cause it to burst forth. Man, persuaded that a woman does not know how to resist him, or that she burns in secret for him, believes his honor at stake to pledge himself for her happiness, who seems to be languishing with love. On her part, woman, flattered by the least demonstration of amiability, looks favorably on the man who seems to interest himself in her.

Let us see with what care nature raises the human couple to the procreative functions which are devolved upon them.

Wonderful phenomena manifest themselves in the organism at the epoch of puberty. They concur in preparing man and woman with physical and moral attributes which render them worthy of the reproduction of the species.

The young man assumes a more vigorous structure, his muscles acquire form, his chin is covered with a downy beard, his voice becomes sonorous, a masculine expression marks the features of his countenance and announces his future greatness. The blood circulates with more activity in his veins,

warms the brain and the heart, and brings to all the functions a new vigor. Sensations, until then unknown, throw this young soul into vague inquietudes, into languishing reveries, which are not without charms. Desire to see and to learn impel him to fathom the mysteries still hidden. The necessity for love manifests itself by voluptuous dreams, and by an expansive ardor which impels him towards woman. Then come the timid provocations, the passionate demonstrations. But the young man loves at first without knowing whom he loves: he loves the women before loving one alone; he seeks them, he pursues them, envelopes them with his glances, breathes in their perfumes, trembles at their least contact. All his senses, directed towards love, procure him a thousand varied enjoyments.

Preserving her soft and delicate complexion, the young girl becomes enriched in freshness and in beauty; her graceful proportions take on voluptuous contours. The organs of generation, having become the centre of a vital flux, develop a new function,—that of the courses, or menstruation.¹ Feeling the sympathetic reaction impressed on her whole being by this brilliant metamorphosis, the young girl quits her childish plays, gives herself up to tender aspirations, becomes pensive, melancholy, seeks the silence of solitude, and from time to time is seized with involuntary tears, — those

¹ Vide Raciborski, *Traité de la Menstruation*. Paris, 1867.

delicious tears which always comfort. She creates for herself then an ideal being that her imagination is pleased to clothe with all charms, all qualities; it is on him that she concentrates all the faculties of her soul; it is him that she sees by day in her thoughts, by night in her dreams; it is in him that she hopes; he will be her love, her happiness. Sweet illusions, which are often replaced by sad realities!

Happy age! How easily love insinuates itself into the soul! A spark suffices to kindle a fire. When love has taken possession of man, it is soon discovered. The passion seizes him by the senses and by the soul. In the soul, it shakes all the faculties, the most lively and the most powerful, the most delicate and the most serious; the imagination, the spirit, the heart, even the reason. In the organism, it is felt in the very depths of life, and attacks the most important functions.

Remarkable changes take place in the character, in the habits, in the actions, and in the health of the man who loves.

To his gayety or to his habitual thoughtlessness succeed all at once a tender melancholy and prolonged reveries; his bearing, his physiognomy, his look, above all, are in harmony with his most serious thoughts. He pronounces less frequently, or more often than customary, the name of a person of the other sex. Let this name be spoken, imme-

diately his countenance is colored with a lively red ; and his hands, in a distracted manner, often insensibly trace its cherished initials on paper or the sand.

Blind to the most visible faults of the person loved, the lover sees her good qualities in every thing and always ; and, every time he can, he exalts with enthusiasm her least merits. Little by little, his expressions and his gestures, his opinions and his tastes, are modified and replaced by those of the person whom he loves.

The lover becomes more preoccupied with his toilet, wears certain colors by preference, makes changes in his apartment, neglects the domestic animals which but lately engaged his solicitude. He forsakes some of his friends, and seeks new ones. At the same time, his business is neglected, his duties badly performed ; the hours of his business, the times and places of his walks, are changed.

If he finds himself in certain society, he is preoccupied, gloomy, absorbed in himself ; in another, he is amiable, earnest, talkative. At the sight of the person loved, he is seen to blush, to be disturbed, to stammer ; his heart palpitates, his hand trembles. When he believes himself alone, he suffers long sighs to escape him, he sometimes sheds involuntary tears. By night, the same image illumines always his dreams.

When love becomes unbridled, the appetite is lost, the body becomes emaciated, the countenance grows pale, the eyes are sunken, the vital forces rapidly decrease; but they can become exalted by that febrile and nervous energy which wastes so quickly the vitality. The pulse is feeble, small, irregular, during the absence of the person loved; but, at her sight, at her remembrance, it becomes strong, tumultuous. There are, on the one hand, violent palpitations of the heart, which predispose to hemorrhages: on the other, an agonizing constriction, which oppresses the chest; chills alternate with fits of heat; sleep is short, agitated.

The moral nature is not less affected than the physical. The most intelligent man becomes stupid. He has in his brain but one thought,—his love; in his heart but one sentiment,—his love. Making all subservient to his passion, he does not know, he does not see, he does not comprehend, any thing except his love: it is all in him. There, in truth, we have the monomania, with its fixed idea, its exaltation, its delirium, its false conceptions, its perverted judgments. How hard a character to please, tenacious, intractable! What negligence of affairs the most serious! What contempt of honors, position, riches! What thoughtlessness for the friends who counsel! What want of respect for the relatives who would direct! What servile and blind obedience to the object of his passion,—obedience which subjects him and exposes him to all, in order to always please!

III.

DIFFERENT AND COMPLEMENTARY FACULTIES
IN MAN AND IN WOMAN. — SYMPATHIES IN
LOVE. — VARIED CHARACTERS OF LOVE IN
MAN, IN WOMAN, IN EACH INDIVIDUAL,
IN EACH PEOPLE. — MARRIAGE IS THE CON-
SUMMATION OF LOVE: IT IS ITS EMANCI-
PATION.

DIFFERENT are the attributes of the body and of the soul in man and in woman. They correspond to the different *rôle* which the Creator has imposed upon each; they indicate the true relations of one towards the other.

Woman, less elevated in stature, less hardy in complexion, than man, gains in beauty what she loses in vigor: in her, the more abundant cellular tissue gives to her form graceful contour; richer lymph and blood make the skin clearer and more rosy. The physical organization of man, more powerful, is better constituted to support the rude fatigues and out-of-door labors. The muscular feebleness of woman, her slender extremities, her delicate senses, indicate her vocation for the cares within doors of the household, and minute works of dexterity and suppleness.

In man, the organs of generation are less developed than in woman. But, then, man has only

to communicate the breath of life to a new being, whilst woman must form its blood, and furnish to it during a long time the elements of nutrition.

The cerebral mass predominates in man; in woman, it is the cerebellum and spinal marrow which preponderate. Man is superior by reason of his intellectual faculties; woman, by her instinctive and sensitive faculties. One is distinguished by genius, imagination, reflection, will; the other, by shrewdness, quickness, clearness of mind, by exaltation and mobility of the sensations and the sentiments. We have on one hand, as the type of man, Homer, Plato, Demosthenes, Dante, Petrarch, Raphael, Newton; that is to say, that which has been thought, conceived, and done the most grand and the most sublime in poetry, in philosophy, in eloquence, in art, in science. We find on the other hand, as the type of woman, Aspasia, Lucretia, Cleopatra, Magdalen, Saint Theresa, Héloïse, Joan d'Arc; that is to say, that which has been produced the most vivacious and the most exalted in sensuality, in suffering, in pure love, in devotion.

In the conjugal association, man, more powerful, more reasonable, more of a master of his actions, should be the support, the protector, the director. Woman, more sensible, more dependent, more loving, should bow to his authority, should know how to make of devotion her law, of sacrifice her triumph, of abnegation her greatness. When man is cast down, in despair at the labors of life, he finds

hope, consolation, and often inspiration, in the bosom of woman; for there has always been recognized in her a surprising faculty to fathom, to divine, the mysteries of the future.

Thus, the study of the faculties of either sex shows there is no identity in them, no equality; but diversity, dissemblance, contrasts. Assuredly, nothing could be more contrary to the views of the Creator than to wish to make woman the equal of man, in seeking to invest her with the same attributes, the same functions: it would be to despoil her of her most noble prerogatives, her most magnificent qualities. Nor, indeed, should we make of her a divinity enclosed in a sanctuary, in order to receive there a worship and homages. No: woman is neither our equal nor our superior. She is the companion of man. God has created the elements of the human couple diverse, dissimilar, in order to attract one towards the other, in order to complete one by the other. He has made two halves of a same being: without one another they are only fragments. It is necessary, then, that they be united together by marriage, in order to form the harmonic whole, and attain the complete enjoyment of all the human faculties.

In the *rôle* of love, in the work of generation, we observe the same diversity, which attracts the two sexes, cements their union, and engenders life.

Man is active and provocative; woman, passive

and submissive. One is ardent, the other colder : the first commands and triumphs, the second supplicates and succumbs. But, by compensation, the more feeble being reigns over the stronger : the latter sells his protection at the price of pleasure, and the former borrows strength from the strong by abandoning herself to him. Woman subdues man in submitting herself to him.

Man, brown and hairy, dry and hot, impetuous and hardy, finds woman white and smooth, moist and cool, gentle and modest. One should give, the other is constituted to receive. One has a principle of superabundance, of force, of generosity, which tends to diffuse itself : the other aspires, by her feebleness, to collect, to absorb, the exuberant vitality of man, in order to establish the level, the harmonic equality. So, the end of the union of love, the procreation of a new being, cannot be fulfilled except by this physical and moral unification, by means of which the two elements of the human couple reciprocally equalize and saturate each other.

We understand now how love is engendered instinctively by the contrasts which are presented by two beings of different sex. These contrasts explain well those spontaneous sympathies which sometimes appear so strange.

Each man seeks, in a person of the other sex, the qualities which are wanting in him. These qualities please us in a companion, and we aspire to

assimilate them to ourselves. For the dry, meagre, lively man, the moist, fat, nonchalant woman is suitable; for the effeminate, flabby man, there is need of a virile, energetic woman; a robust constitution is attracted towards a delicate complexion.¹ In love, like repels like. Two similar constitutions, two beings either too cold or too ardent, jostle and clash with one another every instant; and this condition of similitude becomes, in a husband and wife, a cause of aversion and even of sterility. We should, however, observe that beyond certain limits contrasts have no longer the power of attraction. And if we shall not find striking contrasts in a certain number of conjugal unions, it is because civilized man does not always let himself be guided by nature and the secret instincts of sympathy.

Love manifests itself with very different characters according to the sex, the temperament, the climate, even.

In love, man seeks rather physical beauty; woman, moral beauty. Man's love is more sensual, more jealous, more transitory; that of woman, more affectionate, more confiding, more faithful. Man exacts the first kind of love, woman the last.

¹ In this is one of the great laws of nature. Contraries are attracted to one another: likes repel each other. It is met with in physics, in chemistry, in natural history, in physiology, in medicine, in morals.

Who concedes the most loves the most.

Before sexual union, it is man who loves the most earnestly, because he sacrifices more, — pains, marches, contests : he spares nothing.

When the act is consummated, it is, in her turn, the woman who loves more and for a longer time. Then, her love becomes labor and suffering. She must nourish with her blood the being to which man has communicated life ; she must bring it into the world in the midst of cruel pains ; she must continue for it incessant cares.

Thus woman passes the active part of her life in love. Madame de Staël has said with reason, "Love, which is only an episode in the life of men, is the entire history of the life of women." To love much explains the whole of woman. She loves as she lives, as she breathes. Nature seems to have given her only one desire, love ; one duty, love ; one recompense, love. "We can divide," says Reveillé-Parise, "the life of women into three periods : in the first, they dream of love ; in the second, they make it ; in the third, they regret it."

According to the faculties and the temperament of individuals, love is invested with a different character. It is unaffected and quiet in simple hearts, heroic and religious in great souls, anxious and sombre in the jealous ; it is overbearing and tyrannic in the proud, sensual and gross in the egotistic, sentimental and romantic in the poet, light and in-

constant in the voluptuary. The sanguine man is all ardor in love, but his fire is quickly extinguished; the nervous is exalted, and reveals his passion with loquacity; the bilious, more concentrated, only half unveils it.

Climate and manners are not without influence on the varied forms of love. Passion shows itself burning and cruel in Spain, voluptuous and lascivious in Italy, lively and fickle in France, tender and sentimental in Germany, melancholy and calm in England, cold and brutal in Lapland.

When love is true and pure, it does not find its complete satisfaction except in the indissoluble bond of marriage. Marriage is its natural consummation.

In fact, love cannot of itself, reduced to its own forces, attain to the ideal of which it dreams. What does it demand? Union, peace, stability. What does it promise? Respect for the being loved, an eternal fidelity. Well! But it does not last any more than the smoke which passes: it engenders but troubles, sufferings, inquietudes; it but tends without cessation to profanation. Marriage gives to it all the advantages which it cannot possess of itself: movable, it attaches it; restless, it calms it; egotistical, it forces it to devotion; sensual, it makes it chaste; oppressive, it renders it respectful.

Marriage has been said to be the tomb of love. Yes, it is true, if it is only considered in relation to its sensual pleasures : the violence of the senses is appeased, the ardor of physical desire diminished. But, still, is not human love also and above all a sentiment coming from the soul? It needs, then, communion of soul with soul, the spiritual possession of being by being. Marriage, which enfranchises man from the tyranny of the senses, leaves to love all of its buoyancy. It is even its emancipation, the only true, the only real one. In marriage, passion is less vivacious ; but that which it loses in freshness it gains in maturity. The flower withers ; but the roots penetrate deeper, and the fruits are multiplied.

And why should you no longer meet with love in marriage? Indeed, in a well-united couple, at every instant, in all their actions, it is there, it breathes, it lives. I see it seeking at first to harmonize their thoughts, to unite their souls, forcing itself afterwards to purifying them, to making them attain the perfection of the virtues. I see it slumbering sometimes in the happy calms and sweet monotonies of life, but quickly awaking and arousing itself in the tempests and common troubles, in the anguish of the soul, in its struggles with disease, with death. It is there, being born again each time that it gives birth to a new offspring ; it is there still, concentrating itself in the affectionate

cares of the education of the family ; it is always there, seated at the domestic fireside, with its unforeseen rejuvenescences, its kind indulgences, its tenderness, and its incessantly varied enjoyments. Where you will never meet with these is in your marriages of money, of speculation, of ambition, of debauch. Is it possible that love can ever enter and prostitute itself in these unseasonable and unnatural associations which violate the holy laws of the heart?

IV.

HAPPY LOVE: ITS SALUTARY OR PAINFUL EFFECTS ON THE HEALTH AND MIND. — THWARTED AND JEALOUS LOVE: INFLUENCE ON THE ORGANISM; DISEASES WHICH RESULT FROM IT. — OBSERVATIONS. — SOME STATISTICAL RESULTS.

ACCORDINGLY as it is happy or thwarted, love is the source of the most ineffable enjoyments or the most frightful sufferings. When the passion becomes unbridled, it occasions grave disorders in the economy.

Look at the first period of the nuptial union, — a season so fugitive, during which life is only tenderness and infatuation. This new and sudden situation consecrated to please, to love, to confess it, and to hear it repeated, makes giddy, enchains, transports, in spite of one's self. It is a delirium, it is an exaltation which holds one fast in a ravishing madness. One is no longer himself: he is identified with the being loved. He does not think, he does not feel, he does not breathe, he does not live, except in her: of two hearts, of two lives, there is no longer but one heart, but one life.

Joy continues, happy love has all of its effects: it

animates, it facilitates all the vital functions. The respiration is deep; the action of the heart augmented, to the point of determining those gentle palpitations so much boasted of by the poets. The eyes are brilliant, the physiognomy is gladdened, the face colored with a lively carnation. The gestures are frequent, the voice soft, the language facile, rich. At its paroxysm, speech no longer being able to suffice to express the thought, it is in a silence full of charms, it is in a species of ecstasy that love exhales its most delicious perfumes.

Love is as the sun of the soul: it warms, it vivifies all our being. It has been seen to cure a number of physical maladies, a number of moral infirmities.

It is the exciting remedy, tonic *par excellence*, in affections of languor and of consumption. The following instance has vividly struck me.

M. D., aged thirty-six years, born of a phthisical father and a mother of a nervous temperament, had coughed for more than a year. The superior part of the right lung was crowded with tubercles in the crude state. The appetite was lost, the strength diminished. The 12th of August, 1854, there came on an abundant expectoration of blood. I gave him constant attention. Nevertheless, the emaciation and consumption made progress.

A young widow, his neighbor, came, out of simple pity, to make him first a few visits, to console him; afterwards she cared for him with devotion. The

gentleness and modesty of the patient attached her more and more to him : it became even a pleasure to her to give him marks of the interest which she took in his sad fate.

The heart of M. D. was still capable of sentiment. He soon loved ; and, in proportion as the moral affection augmented, the physical disease diminished. The pity he had inspired became a sentiment more tender ; and his love, shared and satisfied, restored him to health. From the verge of the grave he passed to the nuptial couch, without other remedy than a strong and happy love.

Love is, above all, the remedy for melancholy, for hypochondria, for sadness, for ennui, for nostalgia, for disgust of life and a tendency to suicide. Let the passion seize upon one of these men fatigued with the miseries and deceptions of this life, immediately behold him transformed. All is changed for him : desires are born, hope smiles upon him, the future is illumined. At length, amidst the new enjoyments which invite him, he forgets his past ills, and suffers himself to be easily enticed towards happiness.

We have, moreover, seen love produce wonderful changes in the intellectual and moral faculties. Exalting the most noble sentiments, fortifying the intelligence and the will, it impels sometimes to the highest destinies. How many poets has it created, orators, heroes, artists, *savants* !

This is a truth supported by facts.

Tissot speaks of a young man who at the age of twenty years still appeared so stupid that he would have been the laughing-stock of society, if his goodness and modesty had not turned ridicule aside. As ignorant as one could be, his conversation was commonplace, even trivial. He became smitten with a very beautiful young Spanish girl, who did not know the French language, and who had no desire to learn it. His passion became violent. In order to converse with his sweetheart, he began the study of her tongue. Then, little by little, his language became animated, easy, full of ideas and charms. In fine, his sleeping faculties took wing. At the end of fifteen months, he was a man truly interesting and instructed.

The history of the painter Quyntyn is still celebrated. He had pursued the business of farrier for ten years at Anvers, under the name of Mésius. He became amorous of the daughter of a painter, who refused him her hand, swearing at the same time that she would only give it to a painter. Strong in his passion, he quit the hammer, and took up the pencil. He was very soon so good a painter that the father accorded him his daughter with great pleasure. He became celebrated; and the pictures which remain from him are still valuable.

Sometimes love has been employed with success as the antagonist of other passions: thus, intemperance, idleness, ambition, can be modified by a chaste

affection which seizes strongly on the soul of an individual.

Witness the salutary effects of love !

We will speak now of the disorders which are engendered by unbridled passion.

Love, too ardent, by occupying the imagination without cessation has a bad influence on the organism.

There results, at first, a febrile excitement, which soon gives place to a languid condition of the functions, with loss of appetite, difficult digestions, sleeplessness, anxiety. Later, if the passion is tardy in being satisfied, we have the enfeeblement of the constitution, the emaciation, and the slow nervous fever, so well described by Lorry. In sanguine individuals, we observe hemorrhages from the nose, from the chest, disorderly palpitations of the heart. Nervous subjects are tormented by troubles in sensibility and in sanguification, chlorosis, or the green sickness, neuralgia, hysteria, &c.

It is not rare to see young married people abandon themselves with too much ardor to sensual enjoyments. With abuse comes disorder in the health. Love does not transmit vitality except at the expense of him who gives it. In procreation, man in some sort snatches away from himself with violence a part of his being : it is the flesh of his flesh, it is the blood of his blood, which he gives ; for the seed is the quintessence of life. Is it possible that an excessive loss should not exhaust the

organism, and predispose to the most grave diseases?

Very often venereal excesses bring on chronic diseases.

Stitches in the side, cough, oppression, expectoration of blood, can attack delicate persons.

In others, the nervous system being over excited by too frequent shocks, there are felt more particularly the effects of pathological troubles. From this cause we have undue susceptibility to impressions, hysterics, spasms, fainting fits, neuralgias. Hypochondria, melancholy, chlorosis, hysteria,¹ are only consequences of an exhaustion sometimes rapid, at other times slow and progressive.

It is an established fact that in woman we have grave disorders in menstruation, frequent abortions,² acute or chronic irritation or inflammation of the womb, *fleurs blanches*, and above all sterility.³ In man, we have gonorrhœa, involuntary seminal losses, and impotence.⁴ These different affections are very frequent in the early days of conjugal union. In one or the other of the newly-married, the health

¹ Vide Briquet, *Traité Clinique et Thérapeutique de l'Hystérie*. Paris, 1859.

² Vide A. Tardieu, *Étude Médico-Légale sur l'Avortement*. 3e édition. Paris, 1868.

³ Vide Fl. Churchill, *Traité des Maladies des Femmes*, trad. par Wieland et Dubrisay. Paris, 1866.

⁴ Vide Hunter, *Traité de la Maladie Vénérienne*. 3e édition. Paris, 1859. Lallemand, *des Pertes Séminalles Involontaires*. Paris, 1836-42. Roubaud, *Traité de l'Impuissance et de la Stérilité*. Paris, 1855, 2 vol. in-8.

is visibly altered. We do not know to what cause to attribute this change. The physician should always busy himself in ascertaining about the conjugal relations. He will thus often discover the hidden source of the trouble.

Young married people are astonished, and despair at not seeing their most cherished hopes realized. Pregnancy does not arrive at its full term, or rather conception cannot take place. Uterine hemorrhages replace the menstrual epochs. Let them give it attention! Most often it is their sensual excesses which they must blame. The fecundated ovum cannot be developed: it is expelled in consequence of the excitations frequently provoked by too often repeated coition.

Thwarted love produces symptoms of sadness. The soul turns back upon itself. The functions of the organism fall into decay; the pulse becomes small, irregular; chills run from time to time through the extremities, a painful weight compresses the chest; the respiration is slow, interrupted by sighs; the countenance becomes pale, the eye dull, languishing.

No longer finding charms in life, the lover unhappy, indifferent to all, is pleased with inaction and solitude. In him, the intelligence loses its activity, the senses their utility: he looks without seeing, he hears without comprehending. His feeble and plaintive voice painfully expresses his

thoughts. His nights are frightful: either he has sleeplessness or fatiguing dreams.

Nothing can be more painful than the fear of being forsaken by the person that is loved. Composed of the most ardent passions, — love, rage, sadness, pride, — jealousy partakes of all their pains, and suffers all their consequences. It agitates the soul by continual anxiety, by violent chagrins, by cruel anguish. Turn by turn tyrant or slave, the jealous man threatens, injures, maltreats: then he becomes appeased, he repents, he is humiliated; in order to become again, after a little, as furious, as unjust, as before.

Who could tell of the struggles and the torments that torture the soul of the jealous man, and the inward pains, the incessant punishments to which his unhappy victim is subjected, slowly suffering martyrdom?

Jealousy sometimes comes from impotence. It is that of those old men who, having espoused very young persons, are always in misery for fear that another profits from the pleasures which they no longer know how to taste. Our comic authors have pictured for us very pleasantly the embarrassments, the inquietudes, the tribulations, of those old uncles amorous of their nieces, those decrepit tutors who have united themselves with their pupils.

At other times, jealousy is the property of virile force. It is that of Orosmane poniarding Zaïre; it is that of the Roman who, not being able to

obtain the hand of his mistress, would rather poniard her than see her pass into the arms of another. It is still this passion, so impetuous in delicate and sensitive women, which creates the sublime despair of a Hermione abandoned by Pyrrhus; which inflames with rage the heart of a Medea, makes her send to her rival a poisoned robe, compels her even to slaughter her own children.

Thwarted or jealous love has for its immediate effect to occasion dyspepsia. The appetite is lost, digestion becomes laborious, the stomach is the seat of severe pains, burning and cramp-like; risings of the food take place, nausea, gastric catarrh. The nutrition of the system languishes in consequence of insufficiency of alimentation.

From this state to the most grave affections there is only one step. And, if the cause of the sadness continues, we see arise, according to the innate or acquired predispositions, chlorosis, nervous or hectic fever, pulmonary phthisis.

A young girl without known cause becomes sad, dreamy. Her countenance becomes pale, her eyes sunken, the tears flow. She experiences spontaneous lassitudes, she moans, she gives vent to sighs. Nothing diverts her, nothing occupies her mind: every thing tires her. She avoids her relations, her friends. She seems rapidly to become emaciated. A little cough shows itself, it becomes aggravated, fever sets in, then marasmus and death. This poor child has carried her fatal secret with her to the

grave: she loved with a love that was without hope!

How many fall thus in the flower of life, consumed at heart by this devouring ill!

The exaltations of the imagination, the excitations of the senses, the violent emotions so frequent in disappointed love, shake the nervous system frequently to the point of inducing mental depressions, spasms, nervous attacks, hysteria, epilepsy, and even catalepsy.

Certain authors have attributed these nervous affections rather to continence, to chastity. Plato, Hippocrates, Galen, Fernel, Hoffmann, and many others, have sustained this erroneous opinion.

It is necessary to combat this belief, which has never been submitted to verification by an actual observation. Modern writers show us these neuroses taking place most frequently in young girls or women whose lively imagination abandons itself to voluptuous reveries; whose mind is gluttoned by the reading of romances, by dangerous theatrical exhibitions; whose senses are consequently inflamed by irresistible erotic desires. Assuredly these disorderly excitements cannot be appeased, except by sexual relations. And if the lascivious desires are not satisfied, if obstacles come to oppose the unbridled passion, then the over-excited nervous system is shaken, and occasions disorders the most serious and unaccountable. But do not make nature responsible for these ills, which it would be possible

to prevent by regular habits, conformable to the precepts of hygiene and morality.

In certain cases, thwarted love can give birth to an acute disease which rapidly brings with it death.

The following is a remarkable case of nervous fever, or acute nervosism, which I observed in the year 1854.

Mademoiselle C., aged twenty years, had become passionately amorous of one of her relatives, to whom she was promised in marriage. Circumstances opposed themselves to the accomplishment of the promises given to the two lovers. The father exacted the separation of the young man.

Scarcely is he gone, when the young girl falls into a profound sadness. She speaks no more, she eats no more, she drinks no more, and remains in her bed. The secretions are suppressed, the tongue becomes white, the taste acid, vomitings manifest themselves. The pulse is very frequent, without heat of the skin. At the end of a fortnight, the feebleness is extreme, the emaciation has made rapid progress.

The symptoms are aggravated: oppression, sensations of suffocation, supervene; from time to time there are convulsive movements in the arms, the legs, the jaws. The danger is imminent: medication remains powerless. The frightened relatives recall the lover, who hastens back. Alas! there is no longer time. The poor girl regards him with indifference, smiles upon him in a melancholy way.

Delirium, hallucinations, then drowsiness, announce her approaching end. She dies the twenty-eighth day of the disease.

On another occasion I have been vividly struck by the rapid death of a young woman who was taken away in twelve days by an acute meningitis. She had surprised her husband in the arms of a concubine. Immediately fever, delirium, convulsions, seized upon her. She died in paralysis and coma."

Dr. A. Latour¹ relates the following observation : —

Madame X., aged twenty-five years, of sound constitution, and in good health, marries a man of art, who, in consequence of his profession, receives every day in his cabinet quite a large number of ladies. Jealousy, an implacable jealousy, seizes upon her mind. In consequence, she loses her thirst and appetite. She becomes feeble, she takes to her bed, a little fever supervenes : six weeks afterwards — less than three months dating from the outset of the moral affection — she dies hectic : autopsy, — nothing, nothing, nothing !

Unexpected deceptions, passionate emotions subdued, violent desires unacknowledged, often shake the reason of unfortunate lovers.

We observe ambitious monomania in those who were swayed by ideas of greatness ; whilst genital furor shows itself in those unhappy persons who

¹ A. Latour, *Union Médicale*, Janvier, 1859.

were only impelled by the imperious desire of the senses. Jealousy engenders a sort of furious madness, which degenerates into mania, and even dementia.

The following observation is a case of homicidal mania provoked by a thwarted love : —

Pietro Domingues, an old man of sixty-five years, had a daughter named Maria Dolores, and lived alone with her in one of the little cots situated upon the mountains of Segovia, where the two were employed in tending the flocks confided to their care. The young woman, aged eighteen years, conceived a violent love for a neighboring shepherd who sought after her. The father of Dolores was obstinately opposed to their marriage. The passion of the lovers became inflamed by these obstacles, and soon had no longer bounds. The young man sought a last time to overcome the opposition of the old man, avowing to him that marriage could alone make reparation for the honor of his daughter. Always the same refusal. Then the capricious shepherd shamefully abandons his mistress, leaving her a prey to the most gloomy despair.

From that day Dolores did not let a single complaint escape her. Mournful and silent, she conducted her flock into solitary places, avoiding all company, remaining sometimes entire days seated on the slope of a hill, without any thing being able to distract her from the fixed idea which seemed to absorb her.

Soon the alteration of her features, her savage eye, her hollow and abrupt voice, announced in her the outbreak of a mental disease, which rapidly became aggravated, and had the most terrible consequences.

One evening, when the old shepherd was sleeping before the fire, where he had broiled a morsel of meat which was to serve for his supper, Dolores arrives from the mountain with her flock, which she encloses in the sheep-fold, and afterwards comes near the fire, where her father had given himself up to sweet sleep. A moment her sombre looks are fixed upon him: then all at once a horrible thought passes through her diseased brain.

She smiles with the ferocity of the hyena in face of its prey; then, seizing one of the andirons, she deals with it many blows upon the head of the old man, who falls at her feet. . . . Seizing hold then of a knife, which is found in her parricidal hand, she plunges it entire into the heart of her victim, tears out the heart, which she places upon the burning coals, and sets about devouring it, uttering horrible shrieks which are heard even as far as the neighboring cabins.

The shepherds arrive. They remain immovable, frightened at this scene of horror.

"Approach! approach!" cries the fury to them in an exultant voice. "Behold! he has deprived me of my Diaz: I have killed him! . . . He has broken my heart: behold his own!" . . . And at the same moment she shows them the remains of

the frightful repast, and invites them to partake, repeating, "It is his heart! It is the heart of my father." . . .

This horrible event took place the 20th of March, 1826. Dolores, who proved to be insane, was shut up in an establishment at Saragossa.

In women, who have to suffer so much the pains of love, two kinds of mental alienation are found which are peculiar to them: these are nymphomania and erotomania.

Nymphomania is a mania characterized by a violent desire for sexual union, exposing itself in provocative gestures and obscene proposals, with or without physical excitation of the organs.

At the outset, the unhappy woman, occupied without cessation by voluptuous thoughts, abandons herself to the disorder of her passions, satisfying by lascivious touches the immediate desire which rules her. Later, not knowing any longer a check, she loses all shame, provokes the desires of the men whom she sees by gestures, looks, lascivious postures, lewd conversations.

It is then that reason has lost entirely its empire. Mental alienation is complete. We see the young girl, but lately the most timid, transformed into a shameless bacchanal. In these excesses of furious lust, her face is red, the eye inflamed, the lips dry, burning, the mouth frothy, the breath fetid. Finally, spasms of the larynx, with hydrophobia,

supervene, and convulsions of the limbs. At a period more or less remote, symptoms complicate the disease and bring on death.

A stranger, relates M. Tardieu,¹ of princely family, and of marvellous beauty, lived in Paris in one of the fashionable quarters of the city, prostituting herself with lackeys and people of low degree. She had already been sequestered in the country of her birth, on account of the depravity of her manners. The scandal of her lewdness had enraged her family, who applied to the authorities of our country for an examination of her mental condition. It was acknowledged that she was the subject of hysterical mania, and not at all responsible for her acts. She was closely watched. She was compelled to travel. Eight months later, I was called by the authorities of the law to determine an infanticide in an elegantly furnished mansion in the quarter of the Place Vendôme. I recognized with astonishment this same young woman. She was seated near the body of her new-born child which she had killed, — indifferent, calm, without consciousness of her crime.

In erotomania, the passion is rather in the imagination: it is a chaste, Platonic, ideal love.

Esquirol² reports the following case which presents all its characteristics. A woman, aged thirty-

¹ A. Tardieu, *Étude Médico-Légale sur l'Infanticide*. Paris, 1868.

² Esquirol, *Des Maladies Mentales*. Paris, 1838.

two years, quite tall, of robust constitution, having received a brilliant education, had been sometime married, when she meets, in her relations with society, a young man of much higher rank than her husband. Immediately she becomes violently captivated with him: she murmurs at her position, speaks only with contempt of her husband, refuses to live with him, ends by taking an aversion to him, as well as his nearest relatives, who vainly endeavor to bring her back from her estrangement. The trouble augments. It becomes necessary to separate her from her husband. She speaks without cessation of the object of her passion; she becomes hard to please, capricious, irascible. She escapes from her relatives, to follow him. She sees him everywhere, she calls on him in her passionate songs: he is the most beautiful, the most grand, the most spiritual, the most perfect, of men. She avows that she is his wife, that it is he who lives in her heart, who directs all its movements, who rules her thoughts, who governs her actions. She has had by him a child, which will be as accomplished as its father. She is often surprised in a sort of ecstasy, of transport: then her look becomes fixed, a smile is on her lips. She often writes ardent letters, she makes verses which she animates with the most amorous expressions. During the day or during the night, she talks to herself, sometimes in a loud voice, then in a low voice: in her solitary discourses, sometimes she laughs, some-

times she cries. Notwithstanding the most assiduous cares, this cruel condition lasts many years. An acute disease of the brain at last removes this unfortunate woman.

These affections are met with in women who, exalted by the devouring fever of love, do not preserve any hope of appeasing it in the arms of the man that is loved. They are observed in young persons the most chaste and the most reserved, who have never tasted sensual pleasures. In general, they are more to be feared in families where there is an hereditary predisposition to insanity.

Often there have been seen cases of suicidal monomania occasioned by the amorous passions. The following is an example of which I was the witness last year. It was jealousy, a concentrated jealousy, repressed into the very depths of the soul which gave birth to it.

M. G., endowed with excellent qualities, but of an exalted imagination and sensibility, marries a young woman whom he passionately loves. He enjoys during a year the charms of a delicious intimacy. He was happy.

Without appreciable cause, he is seen to become gloomy, melancholic; he shuns society. He loses his appetite, nutrition becomes languishing, long periods of wakefulness exhaust him. His wife, alarmed, calls me to attend him. At the end of a certain time, seeing the ill become aggravated, I suspect a mental affection: I question my patient

with prudence, I inform myself by means of the family. No one knows, no one can find, the cause of the trouble which undermines him.

However, his wife, who watches his actions, discovers, in a secret place, a case of pistols which he has hidden there. She demands of him the reason of this purchase: the unhappy man begins to shed abundant tears, and runs away without answering her.

One day he comes to see me. He is agitated, his eyes are haggard, his voice is thick. "I am in despair!" he cried to me: "my reason wanders! . . . I shall kill myself! . . . Save me! . . . Behold the laudanum! Ten times have I wished to poison myself. I am going to succumb!"

"Indeed, what is the matter, my friend?"

"What is the matter! . . . Indeed, I am jealous, — jealous to madness! . . . My wife does not love me: she has never loved me. She loved another before her marriage!"

The cause of the trouble was thus revealed to me. The unhappy man had filled his head with false ideas, which tortured him without cessation. I combated as much as possible his delirious conceptions. Then, employing all the moral and therapeutical means to treat this monomania, I succeeded, but after many attentions, to restore M. G. to reason and to health.

Would we know the outrages, the crimes, the

suicides, the cases of mental alienation, caused by the erotic passions? We have only to open the stated reports of criminal justice and of the establishments for the insane.

We find in France, as the average for the last twenty years, that —

Of 1,000 crimes —

82 are due to adultery,
72 to concubinage or seduction,
46 to refusals of marriage,
31 to jealousy.

Of 1,000 crimes due to the amorous passions, there are —

230 poisonings,
400 assassinations,
220 murders,
80 involuntary homicides,
70 incendiarisms.

Of 1,000 suicides —

106 are due to an unhappy love.

Of 1,000 cases of mental alienation —

86 are the consequences of a thwarted love.

V.

ADVANTAGES OF MARRIAGE FOR SOCIETY, FOR MAN HIMSELF. — INCONVENIENCES OF CELIBACY: ITS DANGERS FOR THE HEALTH.

IN all times and in all countries, marriage has been honored, and celibacy stigmatized. The Jews excluded bachelors from assemblies of the people. The Spartans interdicted them the theatres, and had a festival in which the women scourged them in the public places. The Romans did not receive their testimony in courts of justice; they solemnly crowned the virtuous citizens who had contracted many successive marriages. In the first era of Christianity, celibacy was a cause of inaptitude for public functions. For a long time in Germany, in Switzerland, the fortunes of bachelors reverted to the state after their death. In other countries, they were subjected to a tax.

Why this respect accorded to marriage? Why this species of disgrace cast upon celibacy? It is because it has always been understood that marriage is the corner-stone of the social edifice, and that celibacy is one of its most active agents of destruction.

In fine, by marriage there is increase of population. Celibacy tends to make it decrease. Indeed,

every state whose population decreases is in decay. We have arrived, in France, at this diminution of population.¹ Celibacy is one of the causes.

By marriage, there is order and harmony in society. Woman is honored as the companion of man: the family form a homogeneous whole, an association, which unites members of different age, sex, strength, tendencies, and submits them to the same authority, — the paternal authority. This little state in the state is one of immense usefulness for the social order. Celibacy profanes and debases woman; it subjects her to a shameful yoke in making her the plaything of the passions; it engenders only disorders, troubles, divisions.

By marriage, there is morality in society. Man fulfils the duty which nature imposes upon him; he preserves, in the midst of the safe enjoyments of the family, the treasure of good morals; he devotes himself with courage to the labors and to the expenses of the education of his children. In celibacy, man, abusing a liberty which exonerates him from all responsibility, gives wing to his perverse desires, and, in order to satiate them, profanes the domestic firesides and the conjugal faith; he labors without cessation to corrupt the morals, and abandons to public charity the fruits of his debauches.

Marriage is not less useful to man than to society.

It is proved, by careful estimate, that more bachelors die during the same number of years than

¹ Vide Bull. de l'Acad. de Méd., Paris, 1867, t. xxxii. p. 741.

married men, and that the latter live a longer time than the former. Buffon¹ has sustained this opinion; Deparcieux² has demonstrated its truth in his mortuary tables, 8, 9, 10, and 11; Hufeland,³ Sinclair,⁴ Haigart,⁵ have confirmed these results; and they have arrived at the same demonstration for woman, so exposed however to dangers by parturition.

We may find the reason of this prerogative attached to the marriage state.

Notwithstanding the cares and pains inseparable from this condition, the married couple, living according to the laws of nature, reciprocally complete their faculties. They aid one another, they relieve one another, they console one another, they care mutually for one another. They are obliged to devote themselves to a greater activity; and exercise and employment are the supports of health and of virtue. Protected from the diseases which the *wandering Venus* almost always communicates, they seldom abuse sensual pleasures, and liberty and habit temper their desires; and we know how well calculated is the resorption of the prolific juices to fortify vitality.

¹ Buffon, Supplément à l'Histoire Naturelle, t. iv. p. 267.

² Deparcieux, Essai sur les Probabilités de la Vie Humaine. Paris, 1746.

³ Hufeland, L'Art de Prolonger la Vie, nouv. édit., par J. Pellagot. Paris, 1870.

⁴ Sinclair, Principes d'Hygiène, extraits du Code de Santé. Genève, 1823.

⁵ Haigart, Transactions Philosophiques, t. lxvi. p. 147.

The bachelor, always led away by new objects, pressed to enjoy, most often forcing nature, seeking even to retain by excesses a fugitive and clandestine love, exhausts his nervous system, enfeebles his muscular forces, wears out his body by too frequent repetition of sensual enjoyments; or, rather, living in apparent continence, he gives himself up to solitary vices, and contracts habits still more enervating. We know, besides, that man, in isolation, not having any object in life, falls easily into *ennui*, hypochondria, melancholia; he becomes sorrowful, morose, sometimes takes a disgust for life. It is thus that statistics show, in the class of bachelors, more cases of mental alienation and of suicide. Of 100 insane, it is calculated there are 63 bachelors, and 37 married men; of 100 suicides, it is found that 68 are bachelors, and 32 married men.

The most general cause which retains men in the state of celibacy is the corruption of their morals. The man who lives in debauch no longer finds in his heart those strong and manly virtues which make him prefer the austerity of duty to the charms of equivocal pleasures. He is free: why should he impose upon himself a yoke? He can hasten from one woman to another: why shall he enchain himself by an indissoluble bond to one woman alone? He is not responsible for his works: why shall he charge himself with the burden of the family? And then, satisfied with gross enjoyments,

will he know how to appreciate the sweets of pure love, the delightful joys of paternity? I have often heard it said that the luxury of our age prevents marriage, because the wife and children cost too much for their support. This reason can be given but rarely, very rarely. Examine, and tell me if the ordinary life of the bachelor is not more onerous, if the support of a mistress does not absorb more money than a household well kept. You know that saying so true of Franklin: "It costs more to support one vice than to raise two children."

Marriage is the ordinary and natural vocation of the wise, orderly, chaste man. Let him accomplish, then, his divine destiny. As to celibacy, it is proper for him only exceptionally; and in these cases it is honorable, glorious. It is proper for a few rare individuals, as great in mind as in heart, who remain chaste in order to attain a greater perfection of virtue, or in order to serve humanity better. The scholar who is to reveal to the world the mysteries long hidden, the artist who is to create master-pieces, have each become wedded to science, to art; and they will leave their discoveries, their works, for posterity. Who shall blame them? This elder brother devotes himself to raising the orphan family which his dying father and mother confided to him, and his heart and his life are occupied with this noble task. Who shall blame him? These holy sisters of charity, these Catholic priests, have adopted as brothers and friends the

sick, the poor, all men; and they give themselves entirely to them, body and soul, in order the better to comfort them, the better to instruct them: they are full of the most pure love, of the love of God; and this love sustains them, exalts them, impels them to great things. Who, then, shall blame them?

Let society know always how to respect, and how to honor always, these glorious examples of celibacy; for they give birth to the most sublime instances of devotion, and unveil the most resplendent wonders of human nature. In this age, in which the sensual affections absorb us so much, we doubt sometimes whether man can sacrifice himself to an idea, to a devotion, to a mystic love. Such examples recall to us this superiority of the soul over the body.

Yes, privileged natures learn still to elevate themselves in the pure regions of the ideal love of truth, beauty, goodness. They know how to have pleasure there, to taste there ineffable delights. Our minds, so occupied with the well-being of the body, can scarcely comprehend the pleasures hidden in mystic love, — those sweet emotions, those holy jubilations, those chaste pleasures, those transports, those raptures of the soul identified with its God. In this intimate communion, the soul finds the plenitude of life. And certainly such satieties well replace the sensual affections, with their uncertain and fugitive enjoyments.

VI.

PRECOCIOUS MARRIAGES. — DANGERS OF THE PLEASURES OF LOVE IN VERY YOUNG, DELICATE PERSONS; IN OLD MEN. — MARRIAGES DISPROPORTIONATE BY AGE. — DISEASES WHICH SHOULD PREVENT MARRIAGE. — ALLIANCES BETWEEN BLOOD-RELATIONS.

THE age of puberty is the period of development, of the bringing to perfection of the organs and of the moral and intellectual faculties. This brilliant metamorphosis is accomplished little by little, during several years. Let it be well known that it is necessary for man and woman to possess a plenitude of life in order to be able, without injury to themselves, to communicate life to others. It is necessary that the body shall have accomplished its growth; that the functions shall have completed their evolution; that the intelligence shall have acquired its power, and the heart its treasures. Then only is there maturity, — procreative maturity: it is nubility, the age of marriage. Buffon, Haller, Flourens, Béclard, and the greater part of physiologists, fix nubility, in the temperate climates, at the twentieth year for woman, and at the twenty-fifth year for man.¹

¹ Vide Raciborski, *Traité de la Menstruation*. Paris, 1867.

It varies a little, according to the constitution, the morbid predispositions, or the state of health of each individual.

Almost never should the conjugal association take place before these ages. In the higher classes of society and in the working class, for different motives youth is sacrificed by precocious marriages.

How many ills are concealed in premature unions ! To use, before the time, the pleasures of love, is to arrest its growth ; is to make a delicate complexion, emaciated muscles, feeble organs, poor blood ; it is to consecrate one's self, consequently, to a languishing and sickly existence. Then, does any one presume that a young female boarder of eighteen years has the mind sufficiently formed in order to support, without giving way, the life of two ; an organization sufficiently strong to resist without becoming enfeebled the prolonged labors of maternity ? Why should she pass suddenly from youth to the life of perfect woman ? Where is, then, her life of the young girl ? Why suppress this phase of existence, so agreeable, so full of enchantments and of pleasures ?

In proportion as there is an hereditary or acquired predisposition to any constitutional disease, a too precocious union tends to awaken it, to make it break forth with violence. Imprudent parents, why cause this hasty marriage ? Do you not fear that you will change soon these bridal flowers into

the cypress of mourning? I have seen these frail young girls joyfully conducted to the altar. To me, a physician who reads the future, it seemed as if they had been prepared, innocent victims, for the sacrifice of death: in fine, one or two years later, they were sadly borne to the same altar in their cold casket.

How many times phthisis is developed a short time after a marriage contracted before nubility! In the same family, I have seen two sisters die during the first year of a precocious marriage. The eldest was married at eighteen years: two months after the union, the symptoms of pulmonary consumption manifested themselves, and she succumbed before the end of the year. A few months afterwards, the sister married at the age of nineteen years, and the same affection removed her before having attained her twentieth year. Instructed finally by this cruel experience, the parents did not consent to marry their last daughter until she had accomplished her twenty-fifth year. The health of this woman remained good. She had several children.

Let us never count on the salutary influence of a conjugal union to strengthen a delicate constitution, to ameliorate or cure a chronic disease. Fatal illusion! it is a hope almost always cruelly deceived. In their new position, the young couple find only too many causes for becoming enfeebled:

in the man, the shocks of the nervous system, the losses of the vital sap; in the woman, the discomforts and sufferings in consequence of pregnancy, labors painful and prolonged by parturition and lactation.¹

Certain physicians have advised marriage as a remedy for the pathological affections of the uterus which are often observed in young girls, and for the nervous symptoms which are consequent upon them. "Be on your guard," says M. Courty,² "against hoping that marriage may cure a uterine disease. It aggravates every real morbid condition. Pregnancy, for one uterine disease that it cures, aggravates a thousand. For the young women attacked by uterine congestions with abundant courses, the conjugal union is often the source of infirmities which poison their entire life: the excessive sensibility of the genital organs is aggravated by sexual relations; the congestion becomes chronic, the anæmia augments, uterine displacements take place." Fruitless unions, moral and physical tortures, what sad results!

The sad influence of precocious marriages extends itself still more to the progeny. The first-born of very young parents are, in general, either of feeble constitution or little intelligence; scrofula

¹ Vide Grisolle, *De l'Influence que la Grossesse et la Phthisie Pulmonaire exercent réciproquement l'une sur l'autre* (Bull. de l'Acad. de Méd., Paris, 1849-50, t. xv. p. 10). Fonssagrives, *Thérapeutique de la Phthisie Pulmonaire*, Paris, 1866, p. 30.

² Courty, *Traité des Maladies de l'Utérus*. Paris, 1868.

often attacks them. Do we not know that the first years a tree bears fruit that these fruits are in small number and of inferior quality?

If man uses his generative faculties prematurely, he injures his health; likewise, if he abuses them in advanced age, he hastens to his ruin.

There is danger for old men in the pleasures of love. At that period in which the powers decline, to use them is to abuse them. Man, in a green old age, is repugnant to believe that he is so. If he experiences some perfidious and tentative reminiscences; if the embers, scarcely extinguished, preserve a remnant of that fire which formerly consumed his heart, he believes himself still capable of supporting the losses and the shocks of sensual indulgences. Let him take care; and let him hold fast to that wise maxim of Bishop Maury to his friend Portal: "I hold for a certainty that, having passed the age of fifty, a man of sense ought to renounce the pleasures of love: each time that he gives himself up to them is an additional shovelful of earth which he throws upon his own head."

Science possesses examples of apoplexies, of paralyses, of ruptures, of aneurisms, of sudden deaths, which have taken place in the midst of these untimely embraces. Violent and disordered emotions suddenly accelerate the contractions of the heart, over-excite the sensibility of the nervous system, and bring about these catastrophes.

Shall I speak of those deplorable alliances between men who touch upon decrepitude and those young girls whose parents are not ashamed to sacrifice them to the interests of position and of fortune? It is necessary to say boldly, Woe to the couple abusively matched! woe to the progeny which may be its product! These ridiculous and hideous amours have I know not what that is revolting to nature. There result only pains, regrets, criminal intimacies, for the wife; dangers, diseases, fearful jealousy, for the cynical husband. The products of these monstrous matches are sickly, cacochymic, destined to a premature death: they are cut off by scrofula, rickets, pulmonary phthisis.

Certain infirmities or diseases ought to deter from marriage.

It is necessary to attach importance to the health of the persons who wish to contract marriage. However, I would not wish for any one to fall into exaggeration, in demanding for them perfect physical qualities, as certain physicians desire. Man is tainted from his origin: each one bears in himself a germ of disease, latent or visible, a lacuna in the vital harmony. In our days, nervous diseases, scrofulous affections, have become constitutional in most families. We should, then, limit extremely the number of alliances, if we were to wish to deprive all those who are tainted with diseases or pronounced morbid predispositions.

However, marriages should be combined so as to neutralize, by opposition in constitutions, temperaments, predispositions, the morbid hereditary elements which may be found in the husband and wife.¹ Two subjects eminently lymphatic or scrofulous, two nervous persons, two families predisposed to affections of the lungs, ought not to mingle their blood. We should seek to counterbalance the debility of one married person by the strong constitution of the other. A secret instinct leads to this through sympathy, that we may not thwart nature. Diseases or infirmities which threaten directly the physical or moral life of the individual, are propagated above all by generation, and can be a danger for either party, should absolutely restrain from marriage.

Thus: the different forms of mania, even light and those which present long lucid intervals, — they are aggravated by genital transmission;

Epilepsy, which has resisted the crises of puberty and the resources of medicine, — it degenerates, often in the same individual or in the children, into mania or dementia; moreover, it communicates itself by the fear which the attacks inspire or by imitation;

Tuberculosis, whether it be declared or latent or in a marked state of predisposition in the family, — it perpetuates itself in the race, and very often becomes contagious for the other married person;

¹ Vide P. Lucas, *Traité Physiologique et Philosophique de l'Hérédité Naturelle*. Paris, 1847-50.

Inveterate syphilis, which poisons the springs of life;

The different cachexies, which induce impotence, sterility, or give a sickly progeny which soon become extinct.

One word about marriages between blood-relations.

We should avoid these unions, which are the cause of misfortunes and chagrins for their parents, because they almost always produce deterioration of the race.

Men are subjected to general laws which govern all living beings. Indeed, the law of the conservation of the species aims at the crossing of the races and the renewal of the vital fluids.

From the most ancient times, legislators have prohibited marriages between blood-relations. Their disastrous effects on the duration of families and the health of the children have already been observed.¹ Rilliet² has demonstrated the deplorable results, for the health and even the life of children, which proceed from this cause.

These consequences are:—

1st. Absence of conception;

2d. Retardation of conception;

¹ Vide Boudin, *Dangers des Unions Consanguines et Nécessité des Croisements* (Ann. d'Hygiène, Paris, 1862, 2e série, t. xviii. p. 5).

² Rilliet, *Influence de la Consanguinité sur les Produits du Mariage* (Bull. de l'Acad. de Méd., Paris, 1856, t. xxi. p. 746).

3d. Imperfect conception (miscarriages) ;
4th. Imperfect products (monstrosities) ;
5th. Products of which the physical and moral constitution is imperfect ;

6th. Products more specially exposed to diseases of the nervous system, — epilepsy, imbecility, or idiocy, deaf-mutism, paralysis, the diverse cerebral diseases ;

7th. Products which die at an early age, and in a proportion much greater than the children born in other conditions ;

8th. Lymphatic products, and predisposed to the diseases which depend upon the scrofulous and tuberculous diathesis.

To this law there are certainly many exceptions. It is rare, however, that all the children escape the bad influence. The children attacked in a family are not all in the same manner : one is epileptic, another scrofulous.

If some alliances between blood-relations are productive of beautiful and vigorous children, it is because the husband and wife present, in their physical and moral constitutions, remarkable features of dissemblance, of contrast. Then there is sufficient crossing and mixture in the two procreative natures.

If I should wish to rise to more general considerations, I would demonstrate that the extinction, more or less premature, of noble families, of the

historic families of all countries; that the decadence of royal races, — have taken place in consequence of the numerous unions among themselves, and consequently by default of crossing of blood.

VII.

MEANS OF PREVENTING UNRULY LOVE. — THE PROPER DIRECTION OF LOVE IN YOUTH : IT WILL BE NECESSARY TO RE-ESTABLISH BETROTHALS. — DUTIES AND RECIPROCAL FUNCTIONS OF HUSBAND AND WIFE.

THERE are means of preventing the development of an unruly love.

Above all, we should endeavor to oppose the birth of love before the age or in the conditions which are unsuitable for it.

In the state of our civilization, it is impossible to remove young people from all the predisposing and determining causes of this passion. Nevertheless it is easy to give them an education less effeminate, less vain ; to attach less importance to dancing, to sentimental music ; to accord a more judicious liberty to young persons. It is easy to banish from the sanctuary of the family the idlers, the flatterers, the men of a superior rank ; to moderate those tastes for vanity and coquetry which attract attention. It is easy to avoid, in presence of youth, those bantering, frivolous, suggestive conversations, which work upon the imagination, excite the curiosity, or sacrifice modesty.

The age of puberty has arrived. What shall be our conduct ? At this critical period, a vague desire

to love awakes. It will be necessary then for care, solicitude, tenderness, on the part of parents, in order to direct this undefined sentiment towards that which is beautiful and good! Before you abandon it to its true end, — conjugal love, — strive, prudent parents, to restrain it, to divert it, to direct it upon yourselves, on the family, on religious and charitable objects. You can do it. These virgin hearts are greedy for love. Very well! be all love for them, and surround them with the affections of yours. They will respond with happiness to these marks of sympathy. Then, occupy them with generous works, — works of piety, of charity, — which will give them tender emotions, and will satisfy momentarily their need of affection.

At the same time, you will maintain the activity of the body and mind by varied, agreeable, continuous labors. You will enlighten them little by little concerning the true state of society, its attractions and its dangers, its passions and its quicksands. You will speak with reason, seriously, without exaggeration, giving wise instructions, prudent warnings, in order to prepare them for the position they must fill. Finally, you will let them try their powers, according to them a certain degree of liberty which permits them to see and to become instructed by themselves: you will authorize the discreet use of society, in order to serve as an apprenticeship to life. But, far or near, you will watch over them without cessation.

Above all, there should be established between father and son, between mother and daughter, a tender confidence; and it should always prevail. Then, when love shall insinuate itself into the young soul, it will be acknowledged. Then only will an honorable and worthy sentiment be allowed to develope.

Love should necessarily precede marriage. It is necessary, before uniting their destinies for life, that man and woman be bound together in spirit and heart; that is to say, affianced. It is these betrothals which consecrate chaste and pure affection, and give emotion to this sweet revelation of the heart.

The ancient custom of betrothals is the safeguard for the purity of morals and the happy association of man and wife. This institution was known to the Greeks, the Hebrews, the Romans, and during the Middle Ages. In Germany, it has still preserved its poetical and moral character. The young people are sometimes affianced many years before their marriage. We see the young man, thus betrothed, with heart full of his chaste love, absent himself for a time in order to finish his education; to perform his studies of science, art, his apprenticeship to a trade; and to prepare himself for manly life. He returns to his betrothed with a soul which has remained pure, with a reason enlarged and fortified. Then both are ripe for the austere duties of marriage.

Chaste love, consecrated by betrothals, can be cultivated in the midst of work. It lightens toil, it banishes *ennui*, it illumines the horizon of life with delightful prospects; it excites, in the young man, the manly courage and the high intelligence to create for himself a position in the world; in woman, the noble ambition to perfect herself to become a worthy companion and good adviser.

During the stormy period of youth, it is the only means of preserving the virgin purity of the heart and of the body. Does any one believe that young men who in good season have in their heart a love, strong and worthy of them, would profane themselves, as they so often otherwise do, in vile affections, in those relations of a day, giving themselves a holocaust to beauty without soul; or even to licentiousness without beauty?

Unions, thus projected in advance, — freely, from reciprocal esteem, — give time to become acquainted with each other, to appreciate and to fit themselves for each other.

How far are we, in France, from this prudent delay in marriage! We marry in haste, by chance, without becoming acquainted. How could we not be deceived in one another, even without wishing to be? So, in the place of love, of intimacy, of mutual aid in marriage, how many are there who find only coldness, repulsion, intolerable burdens, continual troubles!

Marriage is accomplished. It is necessary to arrive as quickly as possible at the fusion of the two souls. To melt into an harmonic whole, these souls should be transformed: habits, propensities, ought either to be developed, restrained, or destroyed. So, on the part of both, there will be need of that good-will, that sincerity, that patience, that concession, which attract and unite; and not the levity, the self-love, the pride, which repel and isolate. In this new life, the husband and wife stand in the relation of preceptors to each other. The woman, more of a stranger to practical life, less serious, less strong, becomes the pupil of the husband, who, by his tender relations, initiates her little by little into the intellectual and moral world in which he dwells. The husband learns as much as he teaches: he discovers, in the depths of the soul of her whom he loves, treasures of affection, of goodness, of delicacy, before unknown to him.

What if, until the establishment of this veritable unification, the education of the hearts meet with obstacles, love will cause them to be easily surmounted. For that purpose, the young married couple shall retire from the noise and distractions of the world, living together in the greatest possible intimacy: it is in silence and solitude that their metamorphosis will take place, and they will form themselves most quickly for this life of two.

Man is the corner-stone of the household. He can do much good, or he can do much harm. He can avoid those brutal ways of the egotistical despot, who thinks he can do what he pleases, and who wishes to reign in absolute sovereignty. He can fashion himself to those habits of complaisance, of amiability, of kind attention, which the delicate sensibility of the wife requires. He can cover his companion, not with that cold protection prescribed by the code, but with that moral protection, all heart, which wards off the perils with which she is threatened by her inexperience and incomplete education. By an intimate intercourse, he will elevate her little by little from the circle of frivolous, vulgar, erroneous ideas, which occupy her so often, to more serious, more fruitful, more rational ideas, so that both will be able to share the inseparable enjoyment of the riches of the mind as well as the riches of fortune. Instead of wasting the companionable hours of leisure at the circle, at the *café*, he will accord them to the pleasant relations of the household. And his assiduity, his solicitude, his tender familiarity, will attest to the woman that she has not only a master, but an affectionate friend. If he is thus devoted, he will gain her confidence; and, with her confidence, he will have the control.

As regards woman, it is proper for her to view marriage as a serious condition, imposing upon her the most austere duties. Far from regarding the

direction of the household as a sad, humiliating, annoying occupation, which should be abandoned to servants, it is necessary that she should give to it her devoted, incessant care; that she should direct it with order and economy. In the most humble acts of family life, it is possible to have an art for pleasing the taste, the imagination. So also grace, elegance, poetry even, should reign at the domestic fireside; for all animate, vivify,¹ and become colored with the breath of sentiment. Let the wife still be the intellectual companion of man, let her raise herself to the level of her husband by a cultivated education, let her share in the interest of his thoughts and his career, let her be able to refresh his leisure moments by the accomplishments and charms of a cultivated mind. And, if adversity comes to darken their horizon, she will need to be full of tenderness and consolation, of heroism and abnegation, in order to raise his depressed spirits, to sweeten the bitterness of afflictions.

O young woman! if you would accept this part, so noble and so beneficent, of tutelary angel, never should you consume your time in the frivolous futilities of vanity, in the extravagances of luxury; never should you put your whole soul into your silken rags and laces, your trinkets of gold and

¹ "Animate" and "vivify" are exact translations of the original words. They are used respectively in the sense of giving spirit or soul and life or intensity to our ordinary sentiments and acts. — NOTE OF TRANSLATOR.

diamonds. Never should you think to seek for a fanciful ideal — culpable hopes! a troubled future! — in romantic passions. You should banish from yourself the demon tempters, who would not dare to approach the sacred sanctuary in which you had shut yourself up. But, on the contrary, you should be assured that you will always be pleasing, and to all, by the beauties of the mind, the charms of the heart, the attraction of the virtues.

VIII.

TREATMENT OF DISORDERED LOVE BY MORAL AND HYGIENIC MEANS AND BY MEDICATION.

LOVE is, at heart, full of strength and desires. You discover it. What do you do?

Assuredly, the best means of calming it is to satisfy it, is to give it possession or hope of possession of the cherished being. But if there are certain reasons which oppose marriage, you should hinder the passion from becoming more ardent, and seek to stifle it as soon as possible. The most certain manner of doing it is to promptly fly from the danger. Make a voyage necessary, a prolonged absence: you can send young ladies into a family where they will find persons living quietly, strangers to troubles of the soul.

It is long since that Ovid, the great master in such matters, has told us that absence and voyages are sovereign aids to remedy unhappy or disappointed love, even when it is inveterate:—

“Manat amor tectus, si non ab amante recedas :
Utile finitimis abstinuisse locis.”

Persons of a changeable mind will find many diversions, amusements, from the company of intellectual, sprightly people; from serious occupations

of the mind ; from manual labors which fatigue the body and captivate the attention.

That which is needed above all for a soul sick from love is another soul which can possess its full confidence. Very often it is this chosen person who will bring about the cure. Let her at first try to gain the good-will by a tender compassion, a well-sustained attention to the sufferings and complaints of the unhappy lover. Let her surround him with tender cares, and have unlimited compassion ; considering unbridled love as a fever, which it is not possible to appease by the sole force of the will. She will seek to combat love with friendship : the affection of parents, relatives, friends, can produce a happy diversion. From time to time she will let escape, as if by accident, a word of caution, a wise remark, some reasonable advice. Has she seen that the person loved has offended against one of the laws of love, in exhibiting self-love, cupidity, or in manifesting any egotistical design, quickly let her seize upon this subject : a revelation made in time always produces a great effect. How many inveterate lovers have been thus cured !

A young widow was desperately in love with a man of whom the position and certain faults were displeasing to her parents. They refused to have her marry him. Opposed in her passion, Madame F. falls into a profound sadness, shuns society, loses her appetite, emaciates, and soon becomes

sick. A cough, oppression in the chest, raising of blood, indicate the beginning of a pulmonary affection. Having been called to attend her, I suspected that a hidden passion might be the cause of the disease. The mother confirmed me in my ideas. By adroit conversations, I gradually led my interesting patient to unbosom herself to me, and to confide to me her moral sufferings. I promised to interest myself in her case ; and so I did. Hope immediately restored her spirits.

But, having learned that her lover was unworthy of her, — that he had a mistress, — I hastened to enlighten the young lady. At first, she was very much affected. Then rage and indignation succeeded to her violent love : she recognized her mistake and the danger of her passion. Her condition became ameliorated, and she returned to health.

The following is an ingenious method, employed by a skilful physician, to restore quiet to a troubled soul. A charming young girl of Saragossa, belonging to a noble family, had just finished a brilliant education, when she was taken with uterine furor, which appeared to be developed by reading "*Nouvelle Héloïse*" and several other romances. The family physician, persuaded that he could put a rein upon this madness by acting powerfully on the imagination of the young person, took her suddenly and without explanation to a hospital for women with venereal diseases ; and there he placed

her in presence of a sick woman covered with syphilitic ulcers and in the most deplorable condition. The sufferings, the regrets, the imprecations, of the unfortunate woman, produced such a vivid impression upon this young girl, that she returned immediately to her chaste and pure thoughts.

The moral means to be employed against jealousy will vary according to the indications.

To old debauchees, who have united themselves to young wives, and profess to enchain their fickle hearts, what advice could any one give to calm their fruitless and ridiculous jealousy? We must pity them, the unfortunate ones! and prevail upon them to bear with resignation the pain of their extravagant passion.

When jealousy has its origin in a freak of the imagination, recourse will be had to means the most capable of appeasing the chimerical fears of the distressed soul: assiduous attentions, affectionate caresses, diversions skilfully chosen, — all will be employed with discernment.

If any one should presume that the pain of the jealous man comes from the sense of his inferiority and feebleness, he should endeavor to show him an exclusive preference; he will extol upon every occasion his minor qualities.

Sometimes jealousy can be cured by jealousy. A lady had been tormented for a long time by the incessant bickerings of a jealous husband. I ad-

vised her to feign on her part the strongest jealousy. This means succeeded with him.

We do not often succeed in overcoming the passion by a direct attack. It is better to seek to reclaim the misguided soul by directing its ardor towards another end, — towards that which is truly beautiful and good. The great art is to direct love; to give it other food, another object. For the transports of a disordered love, you should endeavor to substitute the love of glory, the study of the arts, the love of humanity, the love of God. How many cures have been obtained by this happy diversion in the direction of the affective faculties! In this we have the most certain and most efficacious means.

You have still a powerful resource for appeasing the flame which consumes the being: you must divide in order to rule, — *divide et impera*; and, for that, you must scatter the forces of the intelligence, of the will, of the heart, upon many objects which have the power to please; you will succeed in causing harmony to reign in the desires. Let, above all, the patient seek the succors of religion. Its gentle rites, its counsels so tender, will soon have produced in him calm and peace. How many are there who, in despair through painful deceptions, have found life again in its protecting bosom!

“ C’est de tous les humains la mère la plus tendre,
Et son cœur en tout temps est prêt à nous entendre! ”¹

¹ A. Chénier.

We recommend indulgence towards those persons misled by love, when even they have fallen into grave errors. A cold and inflexible severity always diverts them from the proper course, whilst a tender solicitude can recall them to it. And, then, is it not sweet to the heart to pardon?

In the therapeutics of love, hygiene plays an important part, either to prevent the passion or to aid in its cure.

The alimentary regimen can modify much the erotic desires. At the epoch of puberty, young girls are often attacked by an extreme nervous excitability, which has its origin in atony of the digestive functions: the appetite is lost, nutrition languishes, the blood is impoverished. Diet and debilitants only aggravate the nervous disorders, and predispose to passion. We should hasten to give support, by strengthening, tonic nourishment, in order to restore harmony in the play of the organism. In young men, the contrary is the case: it is necessary often to restrain the luxuriant forces of vitality, — a simple, coarse diet, of difficult digestion even, will be suitable. Let us avoid for both sexes meats which are highly seasoned and too succulent. The best spurs to the appetite consist in bodily exercises. If exciting wines, coffee, fermented drinks, are not entirely proscribed, they will only be permitted exceptionally.

We should never leave youth to languish in an enervating effeminacy, the source of nervous dis-

eases, of phthisis, and of love. By occupying young men with fatiguing exercises of the body, not only do we fortify the organism, but we oppose, besides, a happy diversion to their unruly desires.

Walks, excursions, plays, dances, some kinds of gymnastic exercises, are recommended for young girls. For young men will be added fencing, swimming, horseback riding, all kinds of gymnastics.

It has often been remarked that hunting has the power to prevent or combat love. "Diana has been made the enemy of Venus," says the author of "*Émile*," "and the allegory is very just: the languors of love only have birth during sweet repose; and violent exercise stifles the tender sentiment."

Music forms a part of the education. It has an immense influence on the morals. Let those styles of music be avoided which are capable of exciting too vivid emotions of the heart.¹

We should in no case permit the reading of romances; the frequenting of balls, of theatres.

To the exercises of the body and to diversions should succeed mental works. Those will be chosen which require a sustained attention. An essential point is never to be left in idleness. "There are spirits," says Montaigne, "who, if we do not occupy them with a certain subject which bridges

¹ Vide Feuchtersleben, *Hygiène de l'Âme*, 3e édition. Paris, 1870.

and constrains them, are thrown disorderly, this way and that, into the current of imaginations. And there is no folly nor idle fancy which they do not produce in this state of agitation.”

“Supprime les loisirs, tu domptes les amours.”

Neither watching nor prolonged sleep: they enervate body and soul. Seven or eight hours' repose in bed is always sufficient. Never shall we permit resting in bed in the morning without sleeping: the time thus lost is often fatal for the soul which abandons itself to revery.

It will be often useful to advise persons who are suffering from the effects of love to make a prolonged sojourn in the country, in the midst of attractive company. The grand phenomena of nature will calm the agitations of the heart, and appease the disordered ardors of passion.

Others will find travel better. In going from city to city to admire the wonders of art, in ascending mountains covered with eternal snows, in advancing upon the roaring borders of a yawning abyss, in contemplating the majestic expanses of the sea, the soul becomes detached from the vain agitations of the earth, and penetrates the depths of eternity. It divests itself of the miserable littleness of passion, in order to become better.

It remains for us to make known the medicines which can be prescribed, with the most success, in the treatment of affections engendered by disordered love.

For the consequences of violent emotions we shall employ the following remedies: *aconitum napellus*, if there is headache, flushed face, febrile movement, bleeding of the nose, or palpitation of the heart, above all in people of a sanguine habit; *belladonna*, after the aconite, when the symptoms are not entirely dissipated, and there is joined to them a certain excitation of the brain; *chamomile* (*anthemis*), in very impressionable women, in order to combat the symptoms of nervous agitation, with tremblings, faintings, exaltation of the imagination, loss of appetite, diarrhœa; *pulsatilla*, in blond women, melancholy, with irregular menses, who suffer from palpitations of the heart; *nux vomica*, in choleric men attacked by gastralgia, habitually constipated and subject to hemorrhoids.

These medicines will be given in the dose of ten to twenty drops of the alcoholic tincture in ten tablespoonfuls of water; four tablespoonfuls of which are to be taken daily.

Against the exaltation of the venereal appetite we shall often find indicated: *phosphoric acid*, in feeble persons fallen into a state of exhaustion, having nevertheless violent erotic desires, with frequent nocturnal pollutions; *quinia*, in persons who have indulged in venereal excesses and who are still tormented by the genital orgasm; *iron*, as the restorative agent of the red globules of the blood, in the chlorotic state and in anæmia from loss of the vital fluids. In some cases, *camphor* or the

bromide of potassium will be able to render useful services.

Against the consequences of an unhappy or disappointed love we will prescribe: the *bean of Saint Ignatius*, if there is wasting and insurmountable sorrow, love of solitude, sighs, complainings, agitated sleep, a pale countenance, headaches, loss of appetite, laborious digestion, constriction at the epigastrium, chlorosis, hysterical attacks; *phosphoric acid*, after the bean of Saint Ignatius, for physical and nervous debility, emaciation, moroseness, and taciturnity; *hyoscyamus niger*, in jealousy with great distress, melancholy, nervous excitation, spasmodic affections; *hellbore* (*veratrum viride*), in some cases of taciturn melancholy with continual complainings, indolence, distrust, moroseness, insomnia.

We should observe, with great attention, if there is a faulty diathesis, or a constitutional or cachectic disease, such as scrofula, eczema, &c., anæmia, chlorosis, nervous derangement, &c., which keep up the passion. In these cases, it is by modifying the morbid symptoms that we shall restore order in the troubled mind. *Sulphur*, the *alkalines*, *mercurials*, *iodine*, *iron*, *quinia*, *silica*, *arsenic*, are, according to the cases, the best medicines to correct the morbid defects, whether original or acquired. Appropriate mineral waters, taken at their source, can replace the pharmaceutical preparations.

The following are examples of cures :—

Mademoiselle P., aged twenty-one years, came to consult me the 10th of March, 1858. She was pale, meagre, consumed by a slow fever. She had cruelly suffered from disappointment in love. A young man had for a long time sought her, and she had given him her heart. But, by a hateful treachery, her sister, older than herself, attracts and captivates the inconstant young man, and their marriage is soon consummated. How crushing to the soul of the poor forsaken one ! She is obliged to be present at the nuptial festivities, to sit at the same fireside, to see the happiness of the married couple. At first, she essayed to struggle against, to stifle, her anguish. Religion consoled her. But soon her strength declines, her appetite is lost, nutrition languishes, the nervous system is shaken, the menses are suppressed. And the unfortunate young lady was threatened by consumption when I saw her. I gave her the *bean of Saint Ignatius* for a fortnight. She was better. Then *phosphoric acid* saved her finally from organic ruin.

A young woman, of the working class, had a lover who was displeasing to her parents. In consequence of a very violent scene, in which the father had sent the young man away, Julia B. falls into a nervous attack, for the first time in her life. Being immediately called, I prescribed *belladonna*. The next day, she had St. Vitus's dance well char-

acterized. Belladonna is still continued for several days. Then the *bean of Saint Ignatius* cures her completely at the end of three weeks.

From their patients, let physicians seek, then, but with discretion, the hidden pains of the heart: they will cure them more easily. It is beautiful and noble, this mission of the man, who, for all of the catastrophes of life, for all the sufferings of the soul and of the body, is found present with the salutary balm which mitigates all suffering, with the word which calms and consoles, with the counsel which relieves and reanimates.

II.

LIBERTINISM.

LIBERTINISM.

“Fuis la débauche : elle est la mère
De la souffrance.”¹

I.

DEFINITION. — GENERAL CONSIDERATIONS.

BY libertinism should be understood the abuse of the organs of generation in their natural function, or the perversion of the function by a usage contrary to nature.

There is abuse, 1st, when the sexual relations become injurious to health; 2d, when they take place independent of marriage; 3d, when, in the conjugal union, they tend to avoid the propagation of the species.

There is perversion when man cheats the natural desires by solitary enjoyments, as in masturbation, or onanism; or by degrading acts, and against nature, as in pederasty, or sodomy, and in bestiality.

On account of the dangers and disorders of libertinism, governments have been obliged to author

¹ Thales.

ize houses of toleration, in order to bring together there the women who make a business of prostitution.¹ A special oversight and severe regulations give guarantees for the public health and morals.

In a stage less degraded than the prostitute, we meet the kept-woman, who puts herself up at auction, and sells herself to the highest bidder; the coquette, who seeks attentions, and abandons herself to him who is most pleasing to her; the *grisette*, who, turn by turn, falls passionately in love, gives herself and sells herself.

The libertine keeps company with these unfortunate women, amuses himself with their vulgar charms, satiates his gross appetites, and withdraws from them, according to his caprices.

Debauchery does not always make itself apparent. It often has the most discreet modes of proceeding. There, it is a husband, — esteemed, honored by all, — who hastens silently to the secret rendezvous of a mistress unknown to all. Here, in this mysterious boudoir, a young woman, in order to avenge herself of a husband who forsakes her, awaits with emotion the discreet lover, whom an intriguing duenna knows how to introduce without noise. In another place, enveloped in the shades

¹ Vide Parent-Duchâtelet, *De la Prostitution dans la Ville de Paris*, 3e édition, Paris, 1857. — Jeannel, *De la Prostitution dans les Grandes Villes au XIXe Siècle*, Paris, 1868.

[Sanger, *The History of Prostitution: its Extent, Causes, and Effects throughout the World*. New York, 8vo, 1869. — H. F. D.]

of night, a young man glides secretly through the walks of a garden, there to meet an accommodating mistress, to whom he communicates the ardors of a burning love. How many works of darkness, how many exciting dramas, which have only two actors, — a man, a woman! how many fearful crimes which remain shrouded for ever! . . .

Whether it is carried on openly or envelopes itself in mystery, debauchery is not less the cause of numerous disorders. It does not elaborate less its deleterious poisons, whose dissolvent action insinuates itself into all of the organs of the social body, and there produces strange symptoms, horrible convulsions, hideous wounds, which often pass into the state of gangrene.

Truly, man ought to know well all the evils with which he is threatened by the abuse of sensual pleasures. He ought to know what these mistakes of a disordered passion, these intoxications with immoderate lust, must cost for his soul, for his body, for his health, for the duration of his life, for his progeny.

If so many men do not attain their whole physical and moral destinies, if they do not raise themselves to the highest intellectual conceptions, if they are burdened by diseases, if they see death decimate the race, if they do not arrive at the term of longevity marked out by nature, they can often blame themselves; for they themselves have been the artificers of their premature ruin.

They have hastened to gather in their flower all the pleasures of life. They have contaminated and squandered in advance the enjoyments reserved for a mature age. They have exhausted themselves, with an insensate furor, in enervating sensual pleasures, which consume the resources of the organization and the vital forces.

Then, having glutted themselves before their time, they are also, before their time, enfeebled, decrepit, impotent. And, when they think to procreate a family, they have only left to them the remnants of a languishing life, which can only produce a blasted race.

You see, in the great cities, these beings whom debauchery has blighted. They are wasted, pale, stunted in physique; in morals, they vegetate in idleness, egotists, senseless, incapable of resisting evil, capable of all the vices.

You see, as their successors, those generations produced by libertinism. They are degenerate, stigmatized by scrofula, phthisis, eczematous affections, and destined to a premature death.

Religion and philosophy have always raised their voice against the turpitudes of libertinism. But few listen. It is the voice which cries in the desert, — *vox clamantis in deserto*. There no longer remains sufficient soul in the libertine to comprehend a noble language.

It is necessary to expose before his eyes living pictures, examples of flesh and bone; to conduct

him to the bed of sufferings where vice groans ; to point out to him with the finger the walking skeleton which falls in ruins ; to make him touch the icy corpse of the victim.

Who shall take upon himself this duty, if it is not the physician? Who shall speak louder, more firmly, and with more authority?

The subject suggests much that is disgusting, it provokes much that is repugnant. Of what matter is it? The physician should never shrink when duty commands him. Does he not go to the amphitheatre, to amputate, to dissect upon dead bodies which are infected, that he may learn to relieve the sufferings of man? Must he not hasten to the relief of those afflicted with leprosy, variola, cholera, notwithstanding all the repugnance which they may inspire? Must he not plunge, when it is necessary, the steel and the caustic into the quivering flesh of his like, in order to remove and destroy the organ which threatens to cause death?

He does all that. And we praise him, and we love him, and we respect him.

Why, then, shall he hesitate, when it is necessary for him to touch upon the moral infirmities of humanity, to lay bare the hideous vices which degrade it? There, also, he desires good. He points out the remedies which ought to cure or to prevent deplorable evils.

Far from bringing down blame upon his own head, he can only merit the esteem of every one.

II.

HISTORIC GLANCE AT LIBERTINISM IN ANCIENT AND IN MODERN TIMES. — LIBERTINISM IS THE MOST ACTIVE CAUSE OF THE DISSOLUTION OF SOCIETY.

IN all times libertinism has been attached to the flanks of societies like a hideous leprosy, and always ends by corrupting and destroying them.

Since the most remote ages, we see people infected with the most disgusting vice. Amongst the Hebrews, Sodom and Gomorrah are destroyed on account of their iniquities. Incests and bestiality are so frequent that there is need of laws to repress them. We know about the fornications of the Israelites with the daughters of the Midianites and Moabites, the debauches of David with Bathsheba, Absalom enjoying the concubines of his father, Solomon forming in his palace a harem numbering seven hundred women and three hundred concubines.

Egypt has always passed for a land of impudicities which the poets have branded :

“Nequitias tellus scit dare nulla magis.”

As nothing equalled the wealth of the Ptolemies, who reigned in Alexandria, so nothing surpassed their debauches. Herodotus relates to us that the

pyramid of Cheops was built by all the lovers of the daughter of this king; and that she never would have raised this monument to such a height except by multiplying her prostitutions. Let us instance also the famous Cleopatra, who saw at her knees two masters of the world, who tempted Augustus and was repulsed. The spirit and beauty, so remarkable, of this courtesan queen, did not equal her excessive licentiousness.

All the Orient, Syria, Media, Phœnicia, Tyre, and Sidon were the prey of an unbridled luxury. A devotion was rendered to sensual pleasures under the most revolting emblems; and the *phallus*, or representation of the male reproductive organ, was borne in triumph by women in the processions and festivals. The young women of this country, according to Herodotus, were obliged, once in their lives, to give themselves up to the desires of strangers, in the temple of Venus; and were not permitted to refuse any one. These consecrated prostitutions were practised still in Phœnicia in the time of Saint Augustine, who speaks of them. They were not abolished until the time of Constantine, who overthrew the temples, the haunts of these profanations.

Notwithstanding the severity of the early legislators of Greece and Rome, it was impossible that these illustrious nations should remain free from the corruption which enervated other countries.

Among the Greeks, the mysteries of Bacchus and

the sacred ceremonies of phallus were introduced long before the Trojan war. There were seen in the processions half-nude young girls, with dishevelled hair like bacchanals, performing lascivious dances with men disguised as satyrs, and presenting to the public the most obscene spectacles.

Young virgins held it an honor to be initiated in the mysteries of the worship of Venus. Woe to those who held it in contempt! They were cruelly punished by this goddess, by soon feeling the flames of impudicity circulate in their veins; for it must be known that among the ancients nymphomania, or genital furor, was regarded as a punishment for forgetfulness of Venus.

We know the places which the mother of love chose for her different abodes, — Paphos, Cythera (Cyprus), Miletus, Corinth, Mount Ida; and a hundred other temples were consecrated to her. Thus prostitution was in repute in Greece. Mistresses, *ἐταῖραι*, were allowed to all the young men before their marriage. The wise Socrates himself had intercourse with many courtesans, who were the veritable queens of the age.

In ancient Rome, the corruption of the morals was still more extraordinary; above all, in the times of the emperors. It was reserved to this city to astonish the universe by the boldness of its turpitudes, after having astonished it by the splendor of its triumphs.

“Sævior armis,
Luxuria incubuit, victumque ulciscitur orbem.”

Cæsar, the first of Romans, was debauched to the extent that he merited to be surnamed every woman's husband. He did not escape, however, the fate of most husbands of that time; and he believed himself obliged to repudiate his wife, to whom Clodius was introduced, during the celebration of the nocturnal mysteries in honor of Venus.

To what excesses of lubricity did not Antony and Augustus reach with the principal matrons of Rome! "Livia herself," writes Suetonius, "sought on all sides for young girls for Augustus, for the sole motive of ambition, and to preserve her influence."

It was not alone the court which presented the spectacle of debauchery. The young Romans were instructed in the arts of sensuality. Their masters were Ovid, Catullus, Tibullus, Propertius, and other erotic poets of these times. Neither Sybaris nor Capua had pushed farther the search for sensual delights, which seemed to have come to overwhelm the Romans, to sink them in effeminacy.

In this general state of depravity, means were sought to excite and prolong the fires of concupiscence. Philters and aphrodisiac potions were in common use. The eclogues of Theocritus and of Virgil show us what magic sorceries the shepherdesses employed, in order to retain their lovers in their chains. We know that Lucretius and Caligula lost their reason by the use of one of these dangerous liquors.

The infamies of debauchery were carried to their height by such persons as Tiberius, Caligula, the Neros, Heliogabalus, — those monsters of impudicity and cruelty.

Tiberius, in his island of Capri, like a tiger in his cave, seems to have brought together all the refinements of luxury. It was necessary to invent words, unheard of and new, in order to express the disgusting turpitudes, the tableaux, the postures, the plays, which lasciviousness the most shameless succeeded in conceiving in its extravagant deliriums.

Caligula began by incest with all of his sisters, even in presence of his wife, and in the midst of their meals. He used to abuse women before their husbands, they being forced to gratify him. He boasted of being the emperor of all the vices; and his palace was a veritable place of prostitution, of which the intriguing Cæsonia was the grand priestess.

Messalina surpassed all the women of her times in her furious salacities. It was a little thing for this empress to become married publicly at Rome; and almost under the eyes of her husband, with the historian Silius, she went even to the extent of disguising herself as a woman of the town, and obtained the singular triumph of being declared invincible for having borne in one night more assaults from men than the most debauched courtesans, —

“Et lassata viris, necdum satiata recessit.”

Nero, and Agrippina his mother, sank still farther into the mire of debauchery by their incestuous connections. This hateful tyrant caused later this odious mother to be assassinated, in order to behold the womb where he was born. Murderer of his wife, he caused himself to be espoused by the young Doryphora, in a drunken banquet, in the midst of naked girls and lascivious dances.

Heliogabalus permitted all crimes to those who practised the most cynical obscenities in his presence. He himself openly offended public modesty by causing himself to be drawn in a chariot in a nude condition, by nude women, through the streets of Rome. Bestiality invested the purple of the Cæsars.

The bacchanalia of autumn — from which there remains to us our carnival — were accompanied with so much license that the Senate abolished them in the year 564 of Rome. They reappeared more unbridled under the emperors. It was the same with the Lupercalia, the Saturnalia, the sacred mysteries of the good goddess of Syria.

The old world, rotten with corruption even to its entrails, gave its last gasp of agony when Christianity appeared.

Christianity came to preach morality, and a severe morality, which had never before been taught. It gave honor to the virtues of continence and chastity, until then unknown: celibacy was glorified, and monogamy sanctified as a sacred law.

Then the doctors of the Church, Jerome, Augustine, Tertullian, Lactantius, Origen, were heard to thunder with vehemence against the lewdness of the Gentiles.

Christianity was heard : it had the glory of reforming morals.

The barbarians of the North, who invaded the provinces of the Western Empire, had simple habits, and regarded with horror the licentiousness of the ancient masters of the world. In conforming to the laws of the Christian religion, they were preserved from the contaminations of the times, and presented the spectacle of the highest virtues.

It is in modern Europe, enriched by all the tributes of luxury and commerce, that the revival of debauchery, the eternal companion of opulence and of pleasures, is seen.

From the thirteenth century, the republics of Venice and Florence, Rome herself, swimming in luxuries, displayed the vices of sensuality. The scandals and the licentiousness of the Borgias and the Médicis are known. The protection which these celebrated families accorded to letters and to the arts gave birth, as a reflection of the corruptions of the times, to the licentious poems of Ariosto, the lascivious paintings of Albanus and of Correggio which decorate the principal palaces of Italy, even those of the Vatican.

Houses of prostitution were then established in

the principal cities of Italy. Jane I., queen of Naples, celebrated by her gallant adventures, first organized them in France, at Avignon. Our kings, Charles VI. and Charles VII., permitted streets of prostitution (*rues chaudes*) in Paris, and delivered to brothels charters of protection, cited by Astruc.

Most of the nobles enjoyed the right of premises of the young girls of their domains. From the twelfth to the fifteenth century, the songs of the troubadours, doctors of the gay science, relate innumerable stories to us concerning the debaucheries of the grandees and nobles of these times.

During the reign of the gallant and chivalrous Francis I., the ladies invited to the court brought with them luxury, intrigues and their favors, not always without danger. Brântome has narrated to us the scabrous adventures of the *honest women* of his times.

Soon Catherine de Médicis appeared, accompanied by all the vices of Italy. She came to infect France, in the midst of the naissant troubles of Calvinism and the horrors of Saint Bartholomew. It is from the time of this queen that date the monstrous corruptions and the disgusting practices which enervated the youth of Charles IX. and Henry III., in the midst of their favorites.

The venereal disease, brought from the siege of Naples by the army of Charles VIII., being quickly propagated, put a bridle on public lewdness, and restrained through fear the general depravity. It is

to this cause above all that must be attributed the reform of morals towards the end of the sixteenth century.

Whatever were, in fine, the amours of Henry IV. and of his court, pleasure was sought there rather than debauchery. Love seemed likewise exiled under the hypochondriacal Louis XIII.; and soon there were seen to spring up affected women, *jansenists in love*, as Ninon de Lenclos has called them.

It was not until under the regency of Anne of Austria, in the midst of the disorders of the Fronde, that sensual pleasures reappeared. They captivated the youth of Louis XIV. But the reign of this king was rather that of gallantry restrained under the appearances of decency.

Libertinism broke through all barriers under Philippe d'Orleans, who gave, with his unworthy minister, the Cardinal Dubois, an example of the most degrading sensualities. During the regency, lascivious love reigned in shameless despotism: it seized on all hearts, it was every thing, it was everywhere. There was an actual universal erotic monomania. Then the gold of France, exhausted by the system of Law, was accumulated in the hands of a few stock-jobbers, who plunged headlong into a luxury and licentiousness worthy of the courts of the Roman emperors.

Louis XV. brought back the reign of woman and voluptuousness to the court. The last years of his life will be for ever branded with opprobrium for

having stained the throne of France by the most ignoble prostitution.

What great lessons does this history of human corruption in all times contain! Philosophers, statesmen, you often seek far off for the causes of social overthrows and the fall of nations! Always give a large share to libertinism; for it is the most active cause of the dissolution of societies. Study, examine the morals at memorable periods of revolutions. You will always find the people enervated, sunken in effeminacy, stupefied in debauchery. Having no longer the vital sap, they are unable to resist their vigorous enemies. They must succumb. Thus have fallen the nations of the Orient, Greece, Rome, Constantinople; thus have fallen, in Europe, the historic families, the noble and privileged castes.

III.

PHYSIOLOGICAL AND SOCIAL CAUSES OF LIBERTINISM, OF PROSTITUTION, OF MASTURBATION, OF PEDERASTY.

MAN finds in himself the primitive cause of his disorders.

King of creation, he is of all beings the one who can procure for himself the most pleasures. Endowed with an exquisite physical as well as moral sensibility, he has a lively sense of enjoyments, and augments them in proportion to his desires. Possessing a powerful imagination, he tastes sensual delights in advance; and prolongs these sensations long after the moment when they are produced. Making use of a privilege accorded to him only, he is at all times apt to taste the pleasures of love. If his liberty permits him to abuse them, his genius can give him the means of corrupting them by unworthy artifices.

The sexual passion is, perhaps, that which offers the most examples of hereditary transmission. The poets themselves recognize this : —

“*Scilicet expectas ut tradat mater honestos
Aut mores alios quam quos habet.*”

Open history, and behold ! Leona, a celebrated courtesan, friend of Epicurus, is the mother of

Danae, a courtesan herself and mistress of Sophron; Julia, the daughter of Augustus, is the mother of a daughter of the same name as her own and of the same impudicity; the lascivious Poppæa, who made no distinction, says Tacitus, between marriages and adulteries, is the daughter of that Poppæa whose gallantries caused so much talk; Lepida, given to prostitution, accused of incest with her brother, is the mother of Messalina.

Warm climates, the season of spring, contribute to voluptuousness. The sanguine and the nervous temperaments predispose particularly to the exaltation of sensual appetites.

If puberty hurries with violence into the vortex of illicit pleasures, it is above all in mature age that those erotic tastes are developed which seek after the refinements of debauchery, and provoke the most shameful extravagances.

We know the stimulant influence upon the genital functions of an alimentation habitually too copious, succulent, seasoned with strong spices, heightened by truffles, mushrooms, moistened with generous wines and spirituous liquors. All libertines are great eaters or famous gastronomists.

Certain morbid conditions lead to salacity. Gall¹ and his followers consider the cerebellum as the focus of genital instinct, as the seat of physical love; and they assert that differences in the volume of this part of the encephalon correspond to

¹ Gall, *Sur les Fonctions du Cerveau*. Paris, 1825.

differences of intensity of the venereal desires. It is noticed that diseases of the cerebellum, and also those of the entire cerebro-spinal apparatus, often cause erotism, priapism, satyriasis, genital or uterine furor. Eczematous affections, pruritus of the sexual parts, oxyurides in the rectum, hemorrhoids, certain neuroses of the uterus and ovaries, leucorrhœa, some medicines, &c., induce a morbid excitation of the genital organs which may lead to the disorders of libertinism.

Besides these physical causes, man finds in society always a renewed source of incitements to sensual pleasures. It is in the daily intercourse, the keeping company with, the continual bringing together of, persons of different sex; it is in the intimate communication of sentiments; it is in the incessant care of pleasing one another. Furthermore, society, with the refinements of civilization, — it is a painful thing to say, — tends only too often to pervert human nature.

Religion — that safeguard of the soul, which commands us to subdue the feelings — could aid in maintaining pure morals and causing chastity to flourish; but is it sufficiently listened to, is it enough respected? We see those who despise it, or regard it with indifference, permit themselves most easily to be drawn into libertinism. Education could give to youth that robust energy which knows how to resist, those strong virtues which triumph over temptations; but is it not too often weak and

effeminate, vain and thoughtless? Does it not exalt too much the faculties of the mind to the detriment of the forces of the body? Does it not enervate too much the sentiments of the heart and the habits of life? Then, behold the languishing leisures of idleness, which give birth to factitious desires, vague and incessant aspirations, frivolous and dangerous pursuits after pleasures; behold the spectacles, the balls, the intimate intercourse, which cause all the senses to aspire after voluptuous enjoyments; see the romances,—a debased, gross, flattering, prostitute literature which gives its attention to bad thoughts. In the midst of so many solicitations, of so many reefs, fragile virtue, tossed here and there, can but make the most deplorable shipwreck.

At the hour of marriage, man rivets himself to woman by an indissoluble chain, with a levity and thoughtlessness which are incomprehensible. The dowry on one side, and the position on the other, are suitable, —it is enough. It is of little importance whether or not there is sympathy of character, of tastes, of tendencies. The couple are not prepared for, nor initiated to, the difficulties of a life in common: they have hardly that tact, that delicacy, those kind attentions which are necessary. So that the flame of love is quickly extinguished in the household; and coldness, indifference, repulsion, supervene. The wife finds herself exposed to the perils of the flatteries and the gallantries of men: the

husband has not learned the difficult science of mastering his feelings.

What often takes place? Adultery! And it is followed by its sinister cortège, — hypocrisy, grief, hatred, despair, revenge, suicide.

Let us mention, furthermore, as a cause of demoralization, that unbridled luxury which consumes revenues, and leads to business irregularities in order to create resources, or invites concupiscence by the provoking coqueties of the toilet.

The corruption of morals arises also from the despotism of governments, from too great a disproportion in rank, and from extreme inequality of fortunes. Deprived of political rights by the sovereignty of an individual, the subjects make amends by precipitating themselves into the midst of pleasures; and despots favor sensuality, in order to reign more easily over an enervated people. We shall always notice a great demoralization in the countries where men of power possess all; whilst the people, attached to the cultivation of the soil, have nothing of their own. The slave becomes perverted, the master dissolute. The slave has the shameful glory of corrupting his master; and the latter has in his hand the power to satisfy his libidinous caprices, and the fortune to purchase his pleasures.

Commerce is not a source of moral corruption in societies, except in consequence of the riches which it accumulates in them. Opulence, giving

birth to effeminacy and idleness, excites unlawful desires, and is prodigal of riches in order to augment enjoyments, even the most extravagant. It was the immense wealth of the Roman people which permitted Antony and Cleopatra to drink pearls costing millions, ground up and dissolved in vinegar; Nero, Caligula, Vitellius, to swallow up the treasures of several provinces in a single one of their orgies. Industry — with its establishments where are associated persons of different sex, its workhouses and manufactories where are collected numbers of young girls badly brought up — favors the degradation of morals and provokes libertinism.

Prostitution is most often the refuge of unfortunate young girls, operatives and domestics dishonored by a first error. Imprudent parents have turned them away, faithless lovers have abandoned them, debauched masters have hunted them down. Love of finery, of luxury, of idleness, impels a certain number of women to debauchery. Others are led to it by excess of misery, — absolute destitution, complete neglect, the loss of parents.

Too often hateful vixens, by infamous artifices, cause fragile and inexperienced innocence to waver and succumb; at other times they favor debauchery by facilitating the opportunities for it, by setting snares, delivering up their victims, buying, selling, trafficking in the luxury as a merchandise.

The following lamentable story was related to me by an honorable magistrate : —

One day Madame B. came to me in tears. Reduced to a condition bordering on indigence by the premature death of her husband, she had been obliged, with her young daughter, to devote herself to constant labor, in order to make a living. A person who gave them employment, Madame A., appeared to be much interested in her young daughter : she paid her dues generously. Little by little, her visits became frequent : mysterious conversations took place between them. Finally, the young girl became dreamy, depressed, her eyes bathed in tears. There was a secret which the child did not wish to unfold to her mother. "Finally," says Madame B., "my daughter has disappeared this morning ; and I tremble for fear lest she may have gone to the house of Madame A. My poor child struggles against her dishonor. In the name of all that you have most sacred on earth, hasten to the house of this infamous woman, and preserve my daughter from contamination, if there is yet time !"

Madame A. was perfectly known to me. She kept a house of prostitution. I did not doubt the sincerity of the recital of this unfortunate mother.

I hastened to the house of Madame A., accompanied by two inspectors under my orders. The vixen had gone out. I proceeded to visit all the rooms of the apartment. In one of the chambers,

I found myself face to face before a young girl, who tried to hide herself, and whose toilet for presentation was not finished. I instantly questioned her, and learned what the unhappy mother had only too well suspected. It was her daughter, who, yielding to the merciless pursuits and the perfidious fascinations of Madame A., had escaped the maternal watchfulness, in order to prostitute herself to a rich personage that the vixen had herself gone in search of.

Parent-Duchâtelet¹ has also noticed, as a determining cause, in a few exceptional cases, motives very sad to avow. A few women seek in this vile occupation means for supporting poor or infirm parents, orphan brothers and sisters, to nourish their children which the death of the father has left in indigence.

It is, above all, the class of seamstresses, laundresses, dressmakers, operatives, who furnish the most victims to this frightful Circe of debauchery. The workshops are the centres of corruption, the bad effects of which ought to be deplored whilst the products they create are admired.

We meet with certain libidinous constitutions, the prey to hysteria or uterine neuroses, which throw themselves into prostitution as an irresistible vocation, and to satisfy a propensity bordering on madness. The following is an example : —

¹ Parent-Duchâtelet, *De la Prostitution dans la Ville de Paris*, 3e édition, Paris, 1857, page 105.

A young lady of good birth, relates Esquirol,¹ aged nineteen years, tall, strong, is taken with an attack of hysteria, with violent and almost continual convulsions. After a long and fruitless treatment, this young person disappeared one day from the paternal mansion; and all search after her being useless, nothing more was heard said of her. At the end of several months, I was passing one evening through a very remote quarter in Paris: I am stopped by a woman whom I recognize as her whom I had treated without success. "What are you doing here?" I said to her. "I am cured," she replies. This unhappy victim of too ardent a constitution had followed for ten months the occupation of a courtesan of the lowest class. She had had two miscarriages. Finally, she returned to the paternal mansion completely cured. Afterwards, she is married, and becomes the mother of a family, leading a regular life.

Masturbation² is sometimes due to a disease. Thus, it can be occasioned by an eczema of the genital parts, by errors of conformation (phymosis, paraphymosis), by the accumulation of the sebaceous matter, the existence of worms in the rectum, leucorrhœa, priapism, nymphomania, diseases of the cerebellum, idiocy, pulmonary phthisis.

¹ Esquirol, *Des Maladies Mentales*. Paris, 1838.

² Deslandes, *De l'Onanisme et des Autres Abus Vénériens, considérés dans leurs Rapports avec la Santé*. Paris, 1835.

It has been remarked that certain positions while awake and during sleep, conditions which require the person to be ordinarily seated (tailors, shoemakers, dressmakers, seamstresses), the administration of purgatives, above all of aloes, the use of aphrodisiac substances, fish, spices, alcoholic liquors, especially beer, favor the development of this vice.

However, masturbation is more frequently caused by the premature excitement of the genital organs, by precocious desires provoked by a disorderly imagination brought on by an enervating and sensual education.

It is, above all, in boarding-schools that the contagion of bad example exercises its fatal ravages. Sometimes, it is to early childhood that we must go back to find the first cause of disgraceful habits. Domestics, as stupid as corrupt; masters who ought to be the guardians of innocence, — do not recoil before the infamy of making beings without reason subserve their odious lubricity. '

Pederasty (from *παῖδός ἐραστής*, *pueri amator*) is the last degree of human depravity.¹ So it must be admitted that, in certain individuals, this shameful debauchery is due to a morbid perversion of sensibility, to a veritable aberration of the moral faculties. In others, assuredly, it is unbridled lux-

¹ Vide A. Tardieu, *Étude Médico-légale sur les Attentats aux Mœurs*, 5e édition. Paris, 1866.

ury; it is a depraved, sickened sensuality, which impels to this cynical research for new enjoyments. In the great cities, this passion is made use of by persons without principle, who derive enormous profits from this source. They have in their employment young boys, corrupted, idle, gathered from the filth of the highways or in the houses of debauch. They clothe them, they adorn them, they paint them, they muffle them up in the garments of woman, and every evening launch them forth in pursuit of libidinous unfortunates. After having enticed the victims into the snare, it is easy to levy a tax upon their feebleness.

IV.

CAN MAN REMAIN CONTINENT DURING A CERTAIN TIME, EVEN ALL HIS LIFE?—IS NOT ABSOLUTE CONTINENCE ORDINARILY A CAUSE OF DISEASES?

WE have seen how man is led, by his nature and by his social relations, to the pleasures of sensuality.

Nevertheless, morality does not permit of sexual relations except in marriage; and the catholic religion enjoins celibacy on the ministers of its worship and persons who live in religious orders.

Is it, then, possible that man can preserve continence, at the age in which the genital organs have accomplished their entire evolution? Does absolute continence ordinarily constitute a cause of diseases?

These grave questions have often been debated.

Many men of the world, and even distinguished physiologists and physicians, have erroneous opinions upon this subject, which we are unable to admit.

Supporting themselves, on the one hand, upon the imperious nature of the generative instinct, they sustain the opinion that man cannot restrain himself by the sole force of his will. On the other hand, admitting that God has made the regular

accomplishment of the organic functions a condition of health and of life, they say that the continent man does injury to himself.

From this, they conclude, in the name of human liberty and the inviolable rights which it claims, in the name of Nature and the sacred duties which she prescribes, that to wish to impose continence on youth and religious celibacy on certain individuals is the most odious and the most immoral of tyrannies.

These, then, are the specious arguments which we must have the courage to combat, and to combat boldly and vigorously. For, if they were true, we should only have to hold our tongue: it would no longer be permitted us to raise our voice to stigmatize debauchery, to condemn sexual relations outside of marriage. Is it a fact that all disorders should not be tolerated? Is it true that we should not also protest against religious celibacy, that sublime vocation which raises humanity so much in the eyes of unprejudiced men?

The laws of nature are always in harmony with the precepts of morality. When scientific researches chance to lay down a law contrary to morality and to religion, they should be distrusted: there is always there a concealed error.

In this discussion, what says Science, the interpreter of nature?

She demonstrates, by experiment and physiology, that it is possible for man to be continent during a

certain time, even during his whole life ; that continence is not injurious generally to health.

Man and woman are strongly inclined to sexual relations, it is true ; and the Creator has thus willed it, in order to insure the conservation of our species. But, when you tell me that the generative instinct is irresistible, assuredly you are only inspired by that which is passing around you, by that which you see in a narrow horizon, by that which vicious educations produce, — loose morals, enervated wills, incessant worldly solicitations.

Do better, then. Extend the field of your researches. Go and observe in a calmer and purer medium, — there where morality is rigid, where the spirit knows how to master the flesh, where the agitations of the age do not enter. Observe in communities, in seminaries, in model families : you will see that in general the venereal desires are of tardy birth, that they are moderated, that they are soon quenched, when they are neither satisfied nor irritated.

In society you will find many differences in the impulses and desires for sensual pleasure. There are individuals of a light and fickle mind who are not sensual, except from coquetry or from mere show : there is lewdness, but not violent desires. There are sentimental souls, romantic, melancholic, full of dreams and ideal affections, who may pass their lives in sighing languishingly after a love which will never be realized for them : continence is still

possible. There, it is the passion of devotion, of abnegation, carried to the point that it is diverted from sensuality : sacrificing itself for aged parents, for brothers or sisters, generous natures, angels of the fireside, they forget themselves, in order to be the protection and the consolation of those who are dear to them. In others, different passions cause the sexual instinct to become dormant : thus it is with the ambitious, who have only one thought, — that of rising in the world ; thus, with misers, who only dream of hoarding up wealth ; thus, with the erudite, who are absorbed in their profound speculations. Finally, divine love can enrapture, can transport to the regions above, can captivate all the faculties, — heavenly passion ! it can cause the flesh to be without desires, without longings ; or, if the senses still assert their rights, the force of the will and the love of virtue are there to appease, to subdue, to conquer.

Assuredly, you will meet with persons of ardent temperaments, who, in youth and always, burn with all the fires of concupiscence. In them there is no restraint. Love consists wholly in physical enjoyment : they seek it, they desire often, they desire it without cessation.

“ *C'est Vénus tout entière à sa proie attachée !* ”

For these erotic natures marriage is necessary, and precocious marriage. Prolonged continence would be for them a continual struggle, violent, terrible, full of pains, of perils, and of tortures.

This is what experience teaches.

Let us question Physiology. She tells us that a person can remain healthy without exercising certain functions. Does the peasant exercise much his intelligence, and the prisoner his organs of locomotion?

She tells us, furthermore, that the inaction of organs annihilates little by little the instinctive desire to exercise the function. Why should it not be the same for the genital organs? As to the materials of generation, we know that Nature easily rids herself of them, if they are not utilized. In man, spontaneous pollutions evacuate the seminal fluid, when there is an accumulation of it. In woman, the menses, or turns, by their periodical depletions of blood, eliminate the ovules which are not fecundated. These phenomena, purely physiological, prevent, then, the plethoric symptoms of which the privation from the pleasures of love might be the cause.

Nevertheless, certain diseases have been attributed to continence. Hippocrates, Galen, Fernel, Rivière, Hoffmann, and many others, report several observations where sexual abstinence appears to have produced a morbid exaltation of the genital organs, and even remarkable intellectual disorders. According to these authors, absolute continence should expose man to satyriasis, to impotence; woman, to uterine furor, or nymphomania, to hysteria, to sterility: finally, both sexes to various

neuroses, to mental alienation, to a premature death.

Modern medical observation has reduced to its just dimensions the list, much too large, of morbid affections which may appear under these circumstances, and has exculpated continence from the chimerical complaints of which it used to be accused. It is easy to demonstrate that the examples reported are rare exceptions; that the individuals attacked had peculiar predispositions to the disease which has afflicted them.

It is rather to the abuse of sensual pleasures than to their virtuous abstention that it is necessary to attribute the diseases which we have named. Such is the opinion seriously matured by earnest men, such as Doctors Max Simon,¹ Duffieux,² Diday,³ A. Mayer,⁴ Briquet,⁵ Frédault,⁶ who have furnished peremptory proofs. More hysterical and insane persons are found in houses of prostitution than in convents.

As to the duration of life, if we wish to take into account the recent statistical researches, we must conclude upon the advantages of religious chastity for the prolongation of existence. But we avow

¹ Max Simon, *Déontologie Médicale*. Paris, 1855.

² Duffieux, *Nature et Virginité*.

³ Diday, *Examen de l'Ouvrage du Docteur Duffieux*.

⁴ Mayer, *Des Rapports Conjugaux*, 5e édition. Paris, 1868.

⁵ Briquet, *Traité Clinique et Thérapeutique de l'Hystérie*. Paris, 1859.

⁶ Frédault, *Traité d'Anthropologie Philosophique et Physiologique*. Paris, 1863.

that this manner of elucidating the question gives room for dispute ; for many causes, physical as well as social, make the chances of longevity vary on one side as on the other.

However that may be, we can conclude that Nature does not oppose herself to continence, whether temporary or continual. It is an exceptional state, it is true ; but it neither injures the health nor the longevity of those who take pleasure in it.

It is necessary to recognize that divine wisdom of the Creator, who could not punish us, by an immediate suffering, for not making use of the function of reproduction. An imperious sensation warns us to satisfy hunger, thirst ; for these functions are necessary for the conservation of the individual : but that of reproduction, which demands and engages two individuals, which imposes serious duties, ought not to be irresistible ; and man should be free, master of himself, in those relations which do not interest him alone.

Let no one, then, seek to excuse the looseness of morals, under the pretext that continence is impossible, that it is injurious. No : it is not a physiological necessity : it is unruly desire, it is abuse, which leads to bad habits and which compromises the health.

The brain has a powerful influence over the functional activity of the genital organs. Salacity comes oftener from excitations of a depraved imagination than from the solicitations of the senses.

He who, plunged in effeminacy and indolence, pampers his senses, occupies himself with lascivious ideas, seeks licentious company and conversations, — he it is who will be incessantly driven to debauchery, by a more abundant secretion of seminal fluid.

On the contrary, a man whose intelligence is absorbed by grave thoughts, whose heart is occupied by noble sentiments, whose body is fatigued by severe labors, will elaborate only a small quantity of sperm, and will be tormented but little by the suggestions of the venereal appetite. With a will a little energetic he will be able to subdue the generative desires. In order to combat spermatic plethora, nature will excite in him nocturnal emissions, which, at rare intervals, will rid the economy of the superabundance of vitality.

As regards woman, it is easier for her to preserve her chastity; for there is not as in man a peculiar secretion which comes to stimulate the organs. But if, at the time of puberty, she abandons herself to voluptuous reveries, if she exalts her imagination by the reading of romances, if she throws herself into the vortex of pleasures, of intrigues, assuredly she will over-excite the genital apparatus, she will strongly feel the sexual desire, she will be forced to sacrifice herself to it, she will contract bad habits; or, rather, violent desires unsatisfied will bring on those nervous perturbations which are nearly always avoided by a quiet life and good moral habits.

V.

THE COURSE AND ALLUREMENTS OF LIBERTINISM. — PORTRAIT OF THE DEBAUCHEE, OF THE COURTESAN, OF THE MASTURBATOR.

WE have indicated the principal causes of libertinism. Let us see in what manner these causes act, are related, combine, in order to give birth to depraved morals. Let us examine the course and attractions of debauchery in the young man, in the young girl, in married people.

A person is not thrown at the first chance into the scandals and orgies of libertinism. But he glides on the rapid descent of vice: from one fault he goes to another fault, and thus from one to another, until he arrives at the bottom of the abyss.

A good number of young men commence by the shameful manœuvres of masturbation. A long time in advance, they aspire after liberty in order to launch themselves forth into the fields of the unknown. The hour is come: quickly, profiting by the carelessness of the father, from maternal weakness, they shake off the yoke of authority, they forsake the sanctuary of the family. And behold them in the midst of the whirl of pleasures, giving the purest of their souls to the first courtesan that comes, or tasting the first fruit of love with a poor

girl whom they abuse. Then, more and more greedy, they run from one to another, they deceive and are deceived, they dishonor and are dishonored. In these impure intercourses, soon are withered all the blossoms of the mind; soon are shaken out, one by one, and thrown to the winds, all the sentiments of the heart. It does not require a long time for these young men to be satiated with ordinary enjoyments. They seek then for sensual pleasures which are less common, and risk the greatest scandals. Finally, the inveterate habits of debauchery can no more be broken; and you see many of them who remain in celibacy, in order to continue more at their ease their dissolute life.

The morals of young girls differ, according as they live in a humble condition or as they move in a more elevated sphere.

The female operative is early to become abandoned, without guide, in the manufactories, in the workshops, in the warehouses, the centres of corruption. There all kinds of seduction await her: seduction of the heart and of the senses; the seduction of money; the seduction of vanity, of ambition; seduction at every step, at every moment. What do you wish she should do? Must she resist? Oh! for that it would need virtues very firm. She would need a more lucrative occupation, which could nourish her, support her; an assurance of a less precarious position in the future: she would need laws protective of her honor, to shelter her

from unworthy deceptions. Here or there, sooner or later, she succumbs! it is almost inevitable for a certain number of these unfortunate ones. One error leads to another. Soon placed under the ban of society, they plunge deeper and deeper into the mire of debauchery. And you have, in consequence, the *grisette*, the woman of the *demi-monde*, and the prostitute, according to their qualities or their physical attractions, according to their talents for intrigue or their ambitious aspirations, according to the circumstances which favor them.

The young girl of more elevated rank receives a sufficiently brilliant instruction. But her education is incomplete, and does not prepare her sufficiently for an active and serious life. In our French society, a young lady, under the maternal ægis, is kept in confinement: she sees the world only through a prism, which always deceives her; she feeds upon illusions, she creates for herself a thousand chimerical ideas, and remains in ignorance concerning the deceptive reality of our morals. So she only aspires for one thing, — for emancipation, for liberty; she only dreams of one thing, — of marriage, which gives them. For the young girl, marriage is not that severe, gloomy life, with its austere duties, its heavy burdens: it is liberty in actions and pleasures, in toilet and luxury, in reading and society. How many unseen perils are heaped upon her head!

We know how the greater part of marriages are

contracted. It is a matter of business, of interest, of convenience, of ambition. Sometimes a mutual attraction impels to it for the moment, very rarely a profound sympathy. There is little anxiety as regards the conformity of ages, of tastes, of characters, of conditions, of temperament, of health. Often a fresh spirit finds itself in contact with a withered soul, a heart desirous of exquisite emotions with a heart icy from the abuse of pleasures, an inexperience full of artless candor with the experience of an old man that is satiated, and full of *ennui*. The husband and wife, thus at variance, are hardly prepared, by their habits, for the manners of household life. Nor are they at all familiar with that tact, that refinement of manners, so necessary to harmonize the wishes, to lessen the weaknesses, to support the moral infirmities, of each other.

In the midst of so many reefs for either, they strike upon them and are stranded. Love dies out, lukewarmness replaces it; then comes indifference, then repulsion. Each in turn leads a separate life.

The husband is agitated during the entire day in the tumult of affairs: at the hour of repose, during the evening, not finding sufficient attraction at the domestic fireside, he goes to the club, to the *café*, to the theatre. There he finds gay company, which relates its sprightly stories, plots its fine parts, exalts the men with good fortunes, repeats all the

broad jokes of the green-room. No longer being restrained by conjugal attachment, he wishes to be the hero of adventures; and behold him as he hastens to conquests, and, having set out, to libertinism.

And the young wife, what becomes of her in the midst of this neglect? She had dreamed of love with its unceasing felicities, and she finds herself face to face before the cold reality of deceptions. Then, she rushes into coquetry, occupies herself with toilets, makes frequent calls, listens to scandal, reads romances which unfold to her fantastic existences which she compares with her own. Then she languishes, she sighs, she desires, and finishes by lending an ear to the homages and the adulations of men. Enervated by an atmosphere which causes her to become languid, in the midst of snares she feels her heart flutter, her passions awaken, and she succumbs.

For they are numerous and dangerous these Lovelaces, terrible minotaurs who prey upon these beautiful forsaken ones, in order to devour them. They are there, on the watch, their nose to the wind, in order to arrive at the moment of faltering and to fascinate more easily their prey.

Deaf to the groans of their victims, insensible to the misfortunes which are sown in their footsteps, libertines respect nothing, neither age nor position, nor solemn engagements nor the ties of blood. In the highest, as well as in the lowest conditions, they

seek their pleasures. We can apply to them that which Alfred de Musset says to his Don Juan : —

“ De la fille du roi jusqu'à la paysanne
Tu ne méprisais rien, même la courtisane,
A qui tu disputais son misérable amant !
Mineur qui, dans un puits, cherchais un diamant ! ”

We easily recognize those whom debauch holds beneath her empire, for she impresses upon them her withered brand.

You have noticed that thin, meagre-looking man, with bold and provocative address ; with wanton look, livid tint, leaden or blotchy complexion ; with premature wrinkles, sardonic smile, infected breath, free manners, and indecent language : it is the libertine.

The young man who gives himself up to the solitary habits of onanism has his head inclined forward towards the ground, his countenance without expression, his complexion pale, his lips without color, his look dull, and his eyelids swollen and red. He is meagre without apparent disease ; his appetite is voracious. He experiences an extreme feebleness and has an uncertain gait. His voice is hoarse and hollow. He loves isolation, idleness ; he shuns amusements and pleasures. His intellectual faculties are powerless, his imagination frozen, his heart shut against noble sentiments.¹

You will generally find that the prostitute is ca-

¹ See Deslandes, *De l'Onanisme et des Autres Abus Véné-riens*. Paris, 1835, in-8.

precious, turbulent, talkative by nature, deceitful from interest, generous without discrimination, selling herself coldly to all, but preserving her heart for a miserable lover whom she has chosen for herself, and of whom she is jealous. She gives herself up to gluttony, to intemperance, in order to divert herself from long *ennuis*, to stifle her remorse, to excite her to ignoble compliances. Convinced of her abjection, she plunges into one vice after another, becomes envious, addicted to theft, anger, and revenge. Notwithstanding all her appearances of thoughtlessness or gayety, this *fille de joie* does not bear less painfully the burden of her ignominy, and often melancholy preys on her heart.

VI.

SYPHILIS THE PRODUCT OF LIBERTINISM.—ITS LESIONS AND ITS VARIED SYMPTOMS; ITS MODES OF CONTAGION. — SYPHILITIC CACHEXY. — METAMORPHOSES OF SYPHILIS. — ITS INJURIOUS INFLUENCE ON THE RACE.

THOSE who abandon themselves to the disorders of sensuality expose themselves to the gravest dangers; and great is the number of the diseases which may attack them.

One of the first to contract in intercourse with debauched women is syphilis.

Under the name of syphilis, or venereal disease, are comprehended innumerable morbid affections of a specific nature produced by a contagious virus.¹ This virus being applied upon a part of the body can reproduce itself, multiply, and exercise, after having been absorbed, its mischievous action on the whole economy.

Physicians have much discussed the origin and antiquity of the venereal disease. A great number make it a disease of modern origin, and fix its first appearance in Europe in 1494 or 1495. Accord-

¹ See Diday, *Exposition des Nouvelles Doctrines sur la Syphilis*, Paris, 1858. 1 vol., in-18. — Hunter, *Traité de la Maladie Vénérienne*, trad. par G. Richelot, 3e édition. Paris, 1859. — Lancereaux, *Traité Historique et Pratique de la Syphilis*, Paris, 1866.

ing to some, it originated at the siege of Naples; according to others, it was imported to us from the New World by the companions of Christopher Columbus.

Nevertheless, B. Bell, Cazenave, Reynaud, Littré, have supposed that the venereal disease existed amongst the ancients. They have collected numerous documents from the Leviticus of Moses to the authors of the fifteenth century, in which is given a sufficiently exact description of the ordinary symptoms of syphilis.

It was not until towards the end of the fifteenth century that this disease became general in Europe.

Syphilis is to-day what it was formerly. If the disease has appeared more severe in past centuries, we should attribute it rather to the manner of treating it than to the greater activity of the virus.

We may regard the venereal disease as one of the scourges of our society. We could wish that young men might know all the dangers which threaten them when they profane themselves in impure intercourse.

Does it know well what it does, this youth so ardent, so full of life, when it throws itself, with bowed head and blinded eyes, into those ignoble receptacles of vice, in order to taste prematurely the gross sensations of the flesh?

Does it know that it is stifling in their germ the generous instincts of the soul, that it is stupefying the noble aspirations of the intelligence, that it is

consuming the forces, poisoning the blood, shattering the health?

Does it know that later, when it shall seek in marriage calm and repose, it will be devoured by remorse when it sees its progeny blasted and stained with indelible marks, the inevitable results of past disorders?

Young man, learn first what the equivocal pleasures of debauchery cost! Then risk yourself, if you dare!

Enter with me into this hospital which receives only the unhappy lovers of the impure vice! It is here you will find salutary instruction; for here are displayed all the evils that follow in its train, — a dismal cortège, — syphilis, that destroying scourge, born of the many-men (*polyandric*) intercourse of prostitutes.

One is affected by a discharge of greenish pus from the urethra, — a discharge which causes severe suffering, which may last many months, and bring on incurable strictures of the canal. The other complains of chancres, which eat away the genital organs, and, becoming serpiginous, reach the neighboring parts. In this one, profound abscesses burrow in the fold of the groin: they open, and discharge every day and for a long time a sanious fetid pus; then they cause sloughing of the skin; and they only cicatrize in leaving indelible traces, untimely witnesses. In that one, the disease has seized upon the throat, and obstinate ulcers are an incessant cause of pain and inquietude.

And then upon other patients are those *plaques muqueuses*, those excrescences of flesh, those *fics*, those condylomata, which affect the genito-anal parts; those hideous *teignes*, those moist eczemas, those interminable ophthalmias, those rodent ulcers of the ala of the nose, and of the lips, those enormous warts, those cases of premature baldness, and all that series of cutaneous eruptions so varied, — rose spots, pustules, coppery crusts, papules, horn-like productions.

In the most unfortunate, the disease being seated in the marrow of the bones, swelling and inflammation of the osseous tissue take place, — ostitis, exostosis, — which provoke those excruciating osteocopic pains, reviving each night, and depriving the victims of refreshing sleep. Consequently, an inexhaustible suppuration of the diseased bones exhausts and wastes the body, — *necrosis*, *caries*, — and causes it to rot alive.

Behold the sad things which you will contemplate with a horrible disgust, while visiting these numerous hosts!

But what you will not yet understand are those continual torments, — those tortures of body and soul, those poignant agonies, the violent remorse, the concealed despair.

Nor will you, indeed, see those bloody operations, those mutilations with the knife and actual cautery, in the midst of lamentations, shrieks, and imprecations.

How much more would youth stand in dread of this frightful disease, if it comprehended what the word *syphilis* means! — that is to say, infection of the blood, and consequently of the whole economy, by a mischievous virus, which works without cessation for the destruction of the body, and which — a veritable Proteus — takes on all forms, escapes when we wish to seize and annihilate it, escapes to return in another shape.

And do not believe that all is finished when medicine has succeeded in purifying the blood and driving from the economy the subtle poison! No! the unhappy one is not yet at rest. It seems to him that his pitiless enemy has not quit him without leaving some germ of new affections. Having become hypochondriac, filled with terrible anxiety, he submits himself to new and useless treatment; sometimes even he renders himself sick by the inopportune care which he takes of himself, and the repeated perturbations which he provokes in his organic functions.

Contracted most ordinarily in sexual commerce, the venereal disease is nevertheless susceptible of some other modes of transmission. On the one hand, it is by inheritance, — the principle of the disease propagating itself from the infected parents to the child contained in the mother's womb. On the other hand, it is by nursing: either immediately in consequence of ulcerations of the breast, or through the medium of the milk coming from a

nurse affected with constitutional syphilis. Finally, the disease is acquired under all circumstances whatsoever — kisses, the touch — which permit the virus to be deposited upon the skin deprived of its epidermis, or upon the orifices of the mucous cavities. For a long time it was believed that discharges, chancres, vegetations, were the only sources from which the venereal disease was derived. But new observations have demonstrated the possibility of contagion by certain eruptions of the skin, which have been designated under the name of secondary symptoms.

The special treatment of syphilis often consists — a consoling thing to say — in arresting the progress of the disease and preventing the bad symptoms.

But, then, many circumstances cause it to fail. Sometimes the medication is not followed sufficiently long enough. In other cases, the patient falls into the hands of charlatanism, which cuts short the symptoms without removing the root of the disease. Often inexperience, indifference, excesses, chagrin, misery, only increase and aggravate the disease.

Finally, the constitution is undermined, and the venereal cachexy appears, — most deplorable of conditions. Gibert has given us a description of it :¹

“ The principal features of the venereal cachexy are, besides the ordinary and characteristic phenomena (syphilides, consecutive ulcers of the skin), general emaciation, pallor, discoloration

¹ Gibert, *Traité des Maladies de la Peau et de la Syphilis*, 3e édition, Paris, 1860, t. ii. p. 458.

of the complexion, scorbutic stains on the inferior extremities, a great disposition to œdema and dropsies.

“The moral and physical nature are equally depressed and languishing: the patients are melancholy, they weep at the least cause; or rather they are in a state of indifference and apathy, sometimes even reduced to a state of idiocy.

“If we add to these sad indications of cachexy the hideous ravages of the venereal virus, which have brought on deformity of the nose, alterations of the features, disfigured by cicatrices, the presence of fetid ulcers upon the face and upon other parts of the body, . . . we shall easily conceive all the horror that such a picture can inspire.”

These unhappy victims are then attacked by grave diseases, which are added to the diathesis: thus, the neuroses, epilepsy, chorea, mental alienation, paralysis, phthisis, diarrhœa, &c., can supervene and cause death.

However, we must truly say that these cases are quite rare; but they are met with, and all specialists point them out.

But what we most often see is those individuals previously attacked by and cured of constitutional syphilis, who enjoy the appearance of health, but who are troubled without cessation by other affections which have succeeded the ordinary symptoms of the venereal disease. These affections creep surreptitiously into the economy; and their masked conduct does not always permit an inattentive observer to recognize their primitive cause.

A distinguished physician, P. Yvaren,¹ has found

¹ Yvaren, *Des Métamorphoses de la Syphilis*. Paris, 1860.

materials to write a voluminous work upon the metamorphoses of syphilis. The most common manifestations are migraines, headache, neuralgias, rheumatism, &c., — affections which occasion violent sufferings of a desperate obstinacy.

Not only do debauchees become infected themselves, but they transmit the contagion to their progeny.

The father as well as the mother communicates the syphilitic virus to the children; and then —

“ Dans le germe de vie, jeté par l'imprudence,
Fermente ce levain, le poison de l'enfance.”

These poor little beings are attacked sometimes at their birth: more often it is at the end of a month or two, before these morbid symptoms appear.

I recall the heart-rending anguish of a mother whom I assisted at her fifth confinement. She related to me her misfortune: “I have already brought into the world four children. Alas! they all died during the first months of their existence. A frightful eruption wasted them away and killed them. Save me the one that is about to be born!” cried she, in tears. The child that I delivered was sickly and puny. A few days after its birth, it had purulent ophthalmia; then, crusted and ulcerated pustules, a few at first, numerous afterwards, covered the entire surface of the skin. Soon this miserable little being became as meagre as a skeleton, hideous to the sight, and died. Having questioned

the husband, he acknowledged to me that he had had syphilis, which was badly treated; that his wife had acquired it. From that had come the whole trouble. I gave them both a careful treatment; and the following year the woman gave birth to a child, which grew up quite healthy.

The syphilitic condition, says Lugol,¹ is one of the most common causes of hereditary scrofula.

How many times the physician, instructed by the secret confessions, or in consequence of the treatment which he has given to the parents, sees this truth confirmed, and traces the sad filiation of syphilis and of scrofula! Astruc, having noticed the relations so common of syphilis and of scrofula, has advanced — assuredly in this case he went too far — that scrofula should be regarded as having its origin in a degenerated syphilis. He was able to cause this erroneous opinion to be accepted by a great number of practitioners.

Portal relates the history of a kind of scrofulous epidemic, which prevailed at Montmorency amongst the nursing children of that country. The evil became so great that the government sent two members of the Academy of Sciences there, in order to find out its cause. The commissioners of this learned society recognized that the nurses of that country were for the most part syphilitic.

¹ Lugol, *Recherches et Observations sur les Causes des Maladies Scrofuleuses*, Paris, 1844, in-8. — See H. Lebert, *Traité Pratique des Maladies Scrofuleuses et Tuberculeuses*, Paris, 1849

VII.

WHY LIBERTINISM IS SO INJURIOUS TO HEALTH.

—THE DIFFERENT DISEASES ENGENDERED BY VENEREAL EXCESSES. — SEVERAL OBSERVATIONS. — OPINIONS OF THE MOST CELEBRATED PHYSICIANS. — INVOLUNTARY SEMINAL LOSSES. — ELOQUENCE OF A FEW FIGURES.

BEFORE making known the numerous ills produced by libertinism, it is proper to consider what causes can render the abuse of sensual pleasures so injurious.

We must recognize two principal causes, — the exaggerated loss of the seminal secretion, and the excessive nervous expenditure occasioned by the generative act.

The sperm is without dispute the most important and the most precious secretion of the economy. It is the purest extract of the blood ; and, according to the energetic expression of Fernel, *Totus homo semen est*. Not only is the prolific fluid destined to communicate the spark of life, it should besides contribute to maintain the life of the individual. It is necessary that it should be absorbed again in part, that it should enter again into the current of the circulation, in order to bring always a new vigor to the vital functions, and to contribute in that way to the prolongation of existence. The

abuse of the genital power hinders this so salutary resorption, so necessary even for the health. Moreover, it provokes so abundant a secretion of semen, that it acts to the detriment of the others, and exhausts the body.

All the evacuations of the humors are accomplished with ease in a state of perfect health, without reaction upon the organism. It is not the same with that of the sperm. There is need of nothing less than a general shock, a convulsion of all the parts, an acceleration of the vital movement, in order to give it issue. "It is a very violent action," says Haller, "analogous to a convulsion, which consequently enfeebles considerably, and injures the whole nervous system."

We ought not, then, to be surprised that the physiological act, requiring so great an expenditure of vitality, must be injurious in the highest degree, when it is reiterated abusively.

To engender is to give a portion of one's life. Does not he who is prodigal of himself precipitate his own ruin?

A peculiar character of the diseases which have their origin in venereal excesses and masturbation is chronicity. These affections have generally a slow progressive course. They bear almost all of them the stamp of a profound alteration of the organic liquids and solids. The digestive and nutritive functions are those which are first attacked. Then, according to the predispositions, come troubles in

the circulatory system and the genito-urinary apparatus, or in that of innervation. At the commencement of genital excesses, the body having need of reparation, the appetite augments, is insatiable: digestion is easy, rapid. But this condition does not last long. The stomach becomes the seat of distressing sensations,—of weight, pain, fainting, agonizing sufferings. It experiences a distaste for different kinds of food, digests them with difficulty, ends finally in rejecting them by repeated vomitings or obstinate diarrhœas.

When the digestive function is disturbed, other functions of the organism very soon become altered. Nutrition languishes, the humors become impoverished, the constitution is threatened by the gravest maladies.

Emaciation is one of the most constant effects of excessive pollutions. This symptom shows itself rapidly, and brings sometimes the unfortunate person to the most complete marasmus. I have seen an instance in which the body, reduced to its osseous framework, presented prematurely the picture of the cadaverous condition to which death was soon to reduce it.

Individual predispositions, acquired or hereditary, engender for each a series of peculiar ills.

In some, the debility bears upon the pulmonary organs. Hence results the dry cough, prolonged hoarseness, stitch in the side, spitting of blood, and finally phthisis.

How many examples are there of young debauchees who have been devoured by this cruel disease ! . . . It is, of all the grave maladies, the one which venereal abuses provoke the most frequently. Portal,¹ Bayle,² Louis,³ say this distinctly.

In others, symptoms of chlorosis, of anæmia, predominate ; and, without directly compromising the existence, sadden their days by their incessant sufferings. The skin of a dull white color, the complexion sallow, the lips discolored, the eyes surrounded by a bluish circle, announce the impoverishment of the blood. There is depression, prostration of the forces, shortness of breath, palpitations of the heart, painful neuroses.

In 1860, I took care of a libidinous young man who had arrived at a frightful degree of debility. His body, drawn down by the weight of the head and chest, was curved as in old age. He could not remain in an upright position. At the least movement he experienced vertigo, hypochondriasis, spasms, prolonged fainting fits.

In less severe cases, the sensibility of the nervous system, which is no longer moderated by the richness of the blood, — *sanguis moderator nervorum*, — becomes exalted, and determines violent neuralgias, varied, interminable, which only cease at one point

¹ Portal, Observations sur la Nature et le Traitement de la Phthisie Pulmonaire. Paris, 1809.

² Bayle, Recherches sur la Phthisie Pulmonaire. Paris, 1809.

³ Louis, Recherches Anatomiques, Pathologiques, et Thérapeutiques sur la Phthisie. Paris, 1843.

to seize upon another, with an intensity always greater. The functions of the circulation of the blood being made more active by the frequent emotions and the often-repeated shocks of the generative act, the most energetic and most precipitated beatings of the heart supervene, which determine, in individuals who are more or less sanguine in temperament, organic lesions of this viscus, — hypertrophy, dilatation of the cavities, aneurism. On the other hand, sanguine congestions of the brain predispose to apoplexy, to cerebral softening, to progressive general paralysis. Tissot, Pinel, Cruveilhier, Londe, Andral, Serres, have placed excessive debauchery amongst the causes of these affections; and the greater part of sudden deaths during the venereal act are due to effusions of blood in the brain, in the lungs, or to the rupture of an aneurism. It is not rare to have to decide upon facts of this kind in houses of prostitution.

I was called, relates Doctor Bergeret,¹ in the middle of the night to a young woman who was seized with a frightful nervous attack. She had never had it before; and her parents were the more surprised, inasmuch as they knew of no reason to cause it. I knew that this young woman, who was poor, passed for the mistress of an old gentleman who was known for his fondness of debauchery. I sent the parents away under different pretexts; and, alone

¹ Bergeret, *Des Fraudes dans l'Accomplissement des Fonctions Génératrices*, 3e édition, Paris, 1870, p. 107.

with the patient, I requested her to inform me what had happened to her. Then she related to me that, when she had her lover in her arms, all at once the movements of this man had ceased, his eyes were turned upwards, the sentence which he had commenced expired upon his lips. She calls him, she cries out. Not a word! She sees that in her arms she has only a dead body, which she pushes away from her precipitously. She hurries away from the scene as quick as possible. At her arrival home, she was taken with the nervous attack.

Chronic diseases of the brain, and above all of the cerebellum, have often been recognized in libidinous persons. We know that it is in the cerebellum that phrenologists place the instinct of reproduction, Serrurier² reports the remarkable case of a young soldier, who, exhausted by venereal excesses and masturbation, was attacked by a cerebral disease with epileptiform convulsions, total loss of vision, and imbecility. "I shall always recollect with a painful sentiment," says this author, "the frightful picture which this unfortunate one presented to me, who, even in the midst of his convulsive attacks, still provoked his exhausted organs. He was in a state of complete marasmus, his sight was extinguished, his intelligence stupefied. Wherever he happened to be, he satisfied his natural desires. His body exhaled a nauseating odor, his skin was deathly,

¹ Serrurier, *Dictionnaire des Sciences Médicales*, Art. Pollution, p. 114.

his speech vacillating, his eyes sunken, all his teeth were loosened and the gums ulcerated. This condition was of six months' duration, when the unfortunate one succumbed."

Diseases of the spinal marrow are so frequent in debauched persons that a special name has been given to them, — that of consumption, of dorsal phthisis, of *tubcs dorsalis*, — when they come from venereal excesses.

We see progressive general paralysis take place sometimes quite rapidly, but more often slowly and by degrees.

The following instance, drawn from my own practice, shows well the physiognomy of the disease : —

M. D., aged thirty-five years, who had committed many excesses with women and wine, commences to experience feebleness in his legs, which causes him to stagger like a drunken man. Sometimes he used to fall down while walking on the level ground. Little by little, the paralysis increases; he is obliged to remain in his apartment, and pass his entire days in his arm-chair. His trembling hands do not permit of his writing; his stammering speech can only be understood with great difficulty; his enfeebled memory no longer serves him even to play at cards. He had a good appetite, slept sufficiently well, but could no longer turn in his bed. Notwithstanding the most assiduous care, the disease made progress, but not very rapid; for M. D. still lived many years.

Some months before his death, he had several times a week fearful nervous attacks. His legs and arms are convulsively agitated for several hours, as if they were under the influence of a powerful electric pile: they extend and contract like a spring.

For a long time he could not execute a single movement; he had lost the faculty of making himself understood, and his paralyzed arms no longer permitted him to make any sign. The patient passed the entire day and night in his arm-chair, — his body bent backwards, his legs extended in a chair, — having beside him a person occupied without cessation in raising his head, which kept falling, changing his position, giving him food, wiping his nose, &c.

At the commencement of his disease, this unfortunate person had acknowledged to me that, beside his venereal excesses, it was to masturbation he attributed all his troubles. He had given himself up to it without restraint for several years.

Numerous are the diseases of the genito-urinary apparatus which may affect debauchees.

We observe —

In man, discharges and strictures of the urethra; priapism, or morbid exaltation of the venereal appetite; impotence, involuntary seminal losses.

In woman, leucorrhœa, hemorrhages, ulcers of the neck of the womb; polypi, or uterine cancer; *furor uterinus*, or nymphomania; sterility or abortions.

In both sexes, inflammation of the kidneys, or nephritis; that of the bladder, or cystitis; incontinence of urine, neuralgia of the neck of the bladder, and all the forms of syphilis.

Finally, in the most degraded, anal fissures, prolapsus and cancer of the rectum, abscesses and fistulas at the margin of the anus.

Authors have reported numerous instances which demonstrate the influence of the abuse of sexual pleasures upon the production of these different affections. We have only to make a visit to Saint-Lazare in order to judge of the diseases which attack prostitutes.

Nevertheless we should remark that these unfortunate persons do not practise coitus except as an occupation and without pleasure.

Much more exposed still are women of an ardent temperament, of an insatiable lust, or who have conjugal relations accompanied by artifices for the purpose of avoiding conception: diseases of the womb are more frequent with them.

Certain men, who have abused sexual enjoyments, perceive their generative organs grow cold prematurely and fall into a sort of inertia and paralysis, which cannot be overcome; or rather, if any remnant of force survives, the semen has lost its prolific power, and no longer admits of procreation.

Permanent excitations of the sensibility, incessant losses of the vital forces, depravation of the

nutritive functions, all concur, in the luxurious, to shake profoundly the nervous system. Thus libertinism produces all sorts of neuroses, — ills constantly reviving, spasms, tremors, convulsions, chorea, epilepsy, hysteria, aberrations of hearing, of vision, amaurosis, partial or general paralyses, cramps of the extremities. We can here invoke the testimony of all the authors who have occupied themselves especially with nervous affections, — Tissot, Fodéré, Georget, Sandras, M. M. Foville, Briquet,¹ Bouchut.²

Doctor Oppenheim,³ physician of the Grand Vizier, attributes the frequency of hypochondriasis and of hysteria amongst the Orientals to their abuse of sexual pleasures. Many times I have been called to attend young women seized, for the first time, with convulsive attacks during the first night of their nuptials.

When we consider the physiological effects of the venereal act, we see that they présent a striking analogy with epilepsy, to such a degree that the ancients called coitus *epilepsia brevis*. There are individuals who have so great a nervous susceptibility that they experience a veritable convulsive attack every time they give themselves up to sensual

¹ Briquet, *Traité Clinique et Thérapeutique de l'Hystérie*, Paris, 1859, in-8.

² Bouchut, *De l'État Nerveux Aigu et Chronique ou Nervosisme*, Paris, 1860, in-8.

³ Oppenheim, *Essai sur l'État de la Médecine en Turquie*. Hambourg, 1833.

indulgence. Epilepsy comes on sometimes immediately after the excesses which cause it.

Esquirol has related the case of a young woman who, three days after her marriage, became epileptic. But most frequently the abuse of sexual pleasures acts more slowly.

I have seen, relates Zimmermann, a man of twenty-three years of age, who became epileptic after being enfeebled by frequent masturbations. Every time he had pollutions, whether involuntary or provoked, he fell into a complete attack of convulsions. Nevertheless, having acquired more rational habits, the convulsions disappeared, and I hoped even to be able to cure the epilepsy. He had regained his strength, appetite, sleep, and good color, after having resembled a dead person.

But, having returned to his shameful manœuvres, which were always followed by an attack, he had finally attacks even in the street; and he was found dead one morning in his chamber, fallen from his bed and bathed in his own blood.

Enfeeblement or the loss of the senses, particularly of hearing and of sight, have been pointed out in all times as the consequence of venereal excesses.

Almost always libertines have their eyes red, watery, bleared, fatigued, painful. They are unable to devote themselves, above all in the evening, to work which exacts fixed attention on an object. This condition predisposes to most serious symp-

toms. Sanson, Rognetta, Sichel,¹ have pointed out the abuse of sexual pleasures as a powerful cause of blindness by amaurosis. They add that the retina and the optic nerve gradually lose their sensitive faculty, which ends by being extinguished in consequence of asthenic debility, the same as in old men.

Where libertinism appears to produce ravages, the most deplorable are in the intelligence and the heart of man.

Debauchees lose the vivacity of their imagination, the soundness of their judgment, the activity of their mind, the power of their memory. Having abused all the enjoyments in their orgies, having profaned all the humane sentiments in their erotic enterprises, they become cold, egotists, sombre, hypochondriacal; they fall into ennui and disgust of life.

A certain number of them end by suicide.

Others lose their reason completely, are attacked by mental derangement. Mania, melancholy, imbecility, dementia, are the forms which are most ordinarily observed. Statistics demonstrate that, of one hundred insane men, ten have been led to the loss of reason by libertinism. The twentieth part of the insane of La Salpêtrière is composed of public women, for the most part fallen into dementia and paralysis.

¹ Sichel, *Iconographie Ophthalmologique*. Paris, 1852-1859.
Galezowski, *Traité des Maladies des Yeux*. Paris, 1871.

How many times in visiting the asylums of the insane, — Charenton, Bicêtre, La Salpêtrière, Saint-Lazare, — how many times have I meditated upon the deplorable consequences of debauchery, upon the terrible but just chastisements inflicted in consequence of outraged hygiene and morality! O golden youth! said I to myself, at this hour so brilliant of health, so thoughtless, — you who are intoxicated with pleasures, who taste one by one the thousand enjoyments of the senses, who lavish your gold and the luxuriant forces of your life, may you never, like me, be present at these touching spectacles of intellectual decay and of moral degradation!

“De l’homme, être pensant, affreuse parodie!”

Oh that you may not hear the lamentable histories of these brutish beings, these blasted heroines, who erewhile, like you, hastened from festival to festival, like you sacrificing themselves to idols of flesh and bone! . . . Now behold them, these sad victims, such as debauchery has made them! . . . Behold them with wasted body, stupid countenance, an eye without fire, a face without thought! They are there, filthy, ragged, infected, their hair disordered, with drivelling mouth, flabby arms, and trembling limbs. One passes his days crouched in a corner, immovable and mute, soiled by his excremental ordures which he evacuates unconsciously. The other, beset by the salacity of a satyr, has the insatiable madness to seek in his

withered organs the enjoyments which they can no longer give. This woman, bound by a straight jacket, with red face, haggard eye, who vociferates injury, is tormented by *furor uterinus*. By means of automatic movements of the body, renewed without cessation, she excites unceasingly her sensations always greedy for gross, sensual pleasures.

If we did not see these hideous spectacles, we could not believe that human nature could ever descend to such a degradation of body and soul. . . .

From the most remote ages to the present day, physicians have been occupied in studying the diseases produced by venereal excesses and masturbation.

Listen to the wise old man of Cos, Hippocrates,¹ who describes the disorders engendered by the abuse of coition under the name of dorsal consumption : —

“ It attacks chiefly the newly married and people given to venereal pleasures. They are without fever, have a good appetite, but grow thin. If you question them, they will tell you that a kind of creeping sensation seems to them to descend from the head along the spine ; after micturition or defecation, they discharge abundant and watery sperm ; they do not procreate ; they have nocturnal pollutions whether they sleep or not with a woman. In walking or running, above all in going up hill, they are taken with difficulty in respiration and weakness. The head is heavy, there is a ringing in the ears. At the end of a certain time, violent fevers come on ; and the patient dies of remittant fever.”

¹ Hippocrates, Œuvres, trad. E. Littré, Des Maladies, livre ii. 51, Paris, 1851, t. vii. p. 79.

Somewhat later, Celsus writes : —

“The pleasures of love are always injurious to delicate persons: their frequent use enfeebles the strength, and produces numerous ills, — apoplexies, epilepsies, convulsions, blindness, tremblings, paralyses, and all kinds of most painful gout.”

And Aretæus : —

“Young men acquire the air and the infirmities of old age: they become pale, effeminated, imbecile; their body is curved, their legs bend under them, their hair falls out, their eyes become hollow. They dry up in marasmus: some of them are seized with paralysis.”

Hoffmann says : —

“After numerous pollutions, not only is the strength lost, the body becomes thin, the countenance pale, but, more than all this, the memory becomes enfeebled, a continual sensation of cold seizes on the extremities, the vision becomes obscure, the voice hoarse, the entire body falls into ruins.”

Boerhaave speaks of these diseases with the force and the precision which characterize his descriptions.

Tissot¹ paints pictures which make us tremble.

Lallemand has produced a work of great importance on involuntary seminal losses, which abounds in observations, practical facts, generous and eminently philosophical thoughts.²

Involuntary seminal losses are observed very often in the libidinous. It is this disease which the celebrated physicians cited above have had, above all, in view in their descriptions.

¹ Tissot, *Dissertation sur l'Onanisme*. Paris, 1840.

² Lallemand, *Des Pertes Séminales Involontaires*. Paris, 1836-1842.

We know that there are useful pollutions. They are those which manifest themselves from time to time during the night in lascivious dreams, in youths or adults who live in continence. They remedy then a spermatic plethora, and are followed by comfort and health.

But if these pollutions are frequent, repeated nearly every night, without being accompanied by excitation ; if the prolific fluid escapes by dribbling, without giving rise to the least pleasure, — then it is a state of disease, and the disease is one of the gravest character.

The unfortunate patients grow rapidly pale and become emaciated. They lose their strength, have frequent chills, tremble in their limbs, complain of weight in the head, vertigo, dimness of vision, ringing in the ears. They are subjects for cerebral congestion.

Their digestion is painful, slow, accompanied by acidity, flatulence. Their sight is obscured, their voice feeble, hoarse. They are out of breath, asthmatic, tormented by violent palpitations.

A deep melancholy seizes upon their soul. They take an aversion to all pleasures, are incapable of becoming occupied with serious things. Feeling their degradation, they have the bitter regret of having been the authors of their own misfortune.

Some experience convulsions, frequent attacks of epilepsy. Others have rigidity of their limbs, cramps, paralysis.

The disease has an irregular course, presents periods of intermission. But, far from having the tendency to become cured spontaneously, it is always aggravated, passes into the chronic state, and the *tabescents* languish during long years.

In proportion as the disease makes progress, the seminal evacuations take place without the patient being conscious of them, in consequence of the least muscular efforts, during defecation or evacuation of the urine.

Little by little the patients fall into a state of consumption. Sustaining themselves with difficulty, exhausted in *physique* as well as in morals, they resemble the walking dead. Their hair falls out, their feet become swollen, their senses, and above all the sight, become blunted. They have diarrhœa, alternating with constipation.

Finally, they succumb without fever in the last stage of marasmus. Sometimes an intercurrent disease takes them away more promptly.

Venereal excesses produce not only languishing diseases, but also sometimes affections of rapid and acute course.

Hippocrates¹ has left us the account of a young man who, after a night of debauch, was attacked by a violent fever, accompanied by malignant symptoms, which terminated in a few days by death.

¹ Hippocrates, In *Maladies Épidémiques*, Œuvres Complètes. Paris, 1851.

Other authors have reported similar cases, and Sauvages has even described this disease under the name of burning fever of the exhausted (*fièvre ardente des épuisés*).

There have besides been observed cerebral fever, apoplexy, inflammatory diseases, — inflammation of the chest, pleurisy, — and finally sudden deaths.

The accidental diseases which come on in debauchees are very dangerous. Their course is irregular, their symptoms strange, their stages disordered.

Hardly do we find any resources in the debilitated constitution: art must do all. When death does not take place, there remains a state of languor which is not convalescence, and which demands prolonged care, in order not to pass into the chronic state. This important fact, pointed out above all by Tissot and Georget, is one of those concerning which practitioners should be on their guard in the future.

Lut us finish by eliciting, by means of a few figures, drawn in part from Parent-Duchâtelet,¹ information full of eloquence on the ravages of debauchery in society.

¹ Parent-Duchâtelet, *De la Prostitution dans la Ville de Paris, considérée sous la Rapport de l'Hygiène Publique, de la Morale et de l'Administration*, Paris, 1857, t. i. p. 107.

THE DETERMINING CAUSES OF PROSTITUTION IN
5,183 GIRLS.

Excess of misery, absolute destitution in consequence of idleness, or other motives	1,441
Abandoned concubines	1,425
Loss of parents, expulsion from the paternal mansion, utter neglect	1,255
Brought to Paris, and abandoned by their lovers,—sol- diers, clerks, or students	404
Domestics who have been seduced and turned away by their masters	289
Come from the province to Paris for concealment or to find resources	280
In order to sustain poor and infirm parents	37
The eldest of families, in order to sustain their brothers and sisters, nephews and nieces	29
Widows, to sustain their families	23
Total	5,183

OCCUPATIONS PURSUED BY PROSTITUTES BEFORE THEIR
INSCRIPTION.

Of 3,120 girls inscribed at Paris, Parent has found:—

Seamstresses, saleswomen, milliners, and other analo- gous conditions	1,559
Dealers in vegetables, flowers, fruits	859
Weavers, and analogous conditions	285
Hatters, and analogous conditions	283
Jewellers, and analogous conditions	98
Actresses	23
Midwives	7
Set up in a shop	3
Tenants	3
Total	3,120

INCREASE OF PROSTITUTES INSCRIBED IN PARIS.

Before 1830, 2,800.	In 1850, 4,750.
In 1831, 3,517.	In 1860, 7,280.
In 1840, 3,906.	

VENEREAL PATIENTS ADMITTED INTO THE HOSPITALS OF PARIS.

From 1804 to 1814, that is to say during the space of ten years, 27,576 patients entered the hospital for venereal diseases; of whom, for adults, there were 13,638 men, 12,163 women; and for children, 794 boys and 981 girls.

The number of deaths during these ten years has been 1,170, that is to say 1 in 24 cases of venereal diseases.

From 1814 to 1842, there have been admitted 112,233 patients.

From 1842 to 1852, " " " " 38,435 "

From 1812 to 1832, there were in Paris, according to Parent-Duchâtelet, 20,626 prostitutes attacked by syphilis.

From 1814 to 1834, that is to say, during the period of twenty years, the administration of the hospitals expended 4,940,226 francs for the care given to venereal patients.

RELATIONS OF LIBERTINISM WITH CRIMINALITY.

The following are the mean annual statistics, from 1850 to 1860, of the consequences of libertinism in France, the most civilized country of the globe:—

Illegitimate children	75,245
Public outrages against modesty	842
Rapes and outrages upon children	439
Outrages upon morals	286
Exposures of children	148
Violation of adults	225
Infanticides and attempts at infanticide	192
Murders, incendiarisms	68
Abortions and attempts at abortion	42

From year to year, the crimes coming from libertinism augment more and more.

MORALITY OF THE ACCUSED.

It has been calculated that 25 in 100 of the women accused of crimes have had illegitimate children ; that nearly one-third of the women accused have had depraved morals ; that one-twelfth of the men accused are illegitimate children, or live in concubinage, or are of notorious immorality.

Many statistics made at Sainte-Pélagie have shown that of 100 individuals confined in this establishment for misdemeanors, 80 lived in concubinage ; that of 100 committed to prison for abuse of confidence, theft or swindling, 75 had kept-women, who occasioned them excessive expenses.

VIII.

VERY GREAT DANGERS OF LIBERTINISM IN
YOUNG PEOPLE, IN OLD MEN, IN DELICATE
PERSONS, IN THE SICK.

MUCH more pernicious are the consequences of debauchery in those whose age and health do not permit them to be prodigal of their vital forces.

In these times, in which we seek only to live quickly, to devour existence, it is deplorable to see such precocious perverseness in youth. Surely

“Le *vice* n'attend pas le nombre des années.”

If the ancients were stronger, more robust than ourselves, it is because they did not become initiated so young in the mysteries of libertinism. That fine race of Germans owed its superiority, according to Tacitus, only to the wise reservation of youth until perfect maturity. “The ancient Gauls,” says Montaigne, “held it in extreme reproach to have had knowledge of woman before the age of twenty-five years.”

Young men, remember this well: it is necessary that man should possess the plenitude of life to be able, without injury to himself, to communicate life. It is necessary, then, that the work of organization of the body should be finished. Indeed,

Flourens has demonstrated¹ "that the growth of man is not completed until twenty years; that it is not until twenty-five years that the economy has reached the state of perfect maturity, and the body has acquired the greater part of its weight."

But what do we see?

At first masturbation seizes, at different ages, on nearly all individuals. With its tyrannic habits, its convulsive excitements, its premature pollutions, it comes in the midst of the work of growth, to disturb, to arrest sometimes, the powerful efforts of nature. Later, at the epoch of puberty, the unruly imagination excites precocious desires, and behold young men who throw themselves inconsiderately into the midst of venereal pleasures, who are prodigal of their nascent forces at the age when these forces are so useful to form virility, to fortify the organs, to perfect the functions, to develop the moral and intellectual faculties.

They do not know, imprudent ones, that they compromise the present and the future! If they escape disease in youth, their constitution is burdened with a debt of ills which they will pay for later. Let them recall this sentiment of Bacon: "The debauches of youth are conjurations against age, and we must pay dear in the evening for the follies of the morning."

You see these young Lovelaces at twenty-five years pale, etiolated, blasted, without moral power,

¹ Flourens, *De la Longévit  Humaine*. Paris, 1855.

without intellectual activity : they are the abortions of men. Enervated by idleness, exhausted by the prodigality of their vital sap, they are unable to attain their destinies, and are condemned to vegetate disgracefully, to bear along with them the sad cortège of ills of decrepitude. This is the history of so many young men who do not know what to do and where to go, in the midst of social activity.

Just as pleasures taken before virile maturity hinder the development of the organism, so likewise, if continued with excess at the age when the forces decline, they hasten its ruin and precipitate it towards the grave.

And, first, let us see what modifications age impresses on either sex, as regards the genital functions and the passions which are related to them.

The faculty to procreate becomes extinguished in woman with menstruation. It is at the epoch of forty-five to fifty years that the menstrual flux is suppressed, that the bosoms wither, and the womb loses its functional activity.¹ In man, we observe the diminution of the procreative faculty towards the fiftieth year ; and this diminution increases until the age of seventy years, the ultimate period of exercise of the generative sense. As the spermatozoa have still been found in the seminal fluid of old men, as has been demonstrated by Dr. Duplay,² we should

¹ See Raciborski, *Traité de la Menstruation*. Paris, 1867.

² Duplay, *Archives Générales de Médecine*, Décembre, 1852, p. 403.

rather attribute the infecundity of advanced age to a notable diminution of the functional powers. Nevertheless, love survives in man the enfeeblement of the genital sense. But it is calm, reflective, tenacious love, — love which suffers itself to be sacrificed without complaint, which is no longer capable of great follies, but of great weaknesses. So, also, the genital sense can survive the generative faculty.

How many old men there are who do not know any more than young men how to resist the perilous enjoyments of sexual pleasure ! They should reflect upon the fatal consequences of their misconduct, these cynical men who do not cease to abandon themselves to their erotic salacity. Decayed Don Juans, they are always in search of new objects, more attractive, in order to excite their impure desires. To better excite their blunted senses, they have need of powerful stimuli ; and they demand them from youth, from freshness, from beauty, from the graces, from variety. In order to stir up a fire almost extinguished, there are no manœuvres which they do not employ, however culpable they may be. Time, which whitens their heads, has not been able to disenchant their minds. The evil has taken root in their habits. It is quite true to say, with a thinker of our epoch : "The punishment of those who have too much loved the women is to love them always."

And, nevertheless, how debasing is the *rôle* of these superannuated fops ! How ridiculous are their successes, how contemptible their misfortunes !

Besides the formidable diseases and early and precipitated course to old age, they have to fear sudden death, provoked by cerebral or pulmonary apoplexy, by rupture of blood-vessels, the results of disordered emotions and of considerable efforts.

At every age, there are individuals who feel more profoundly than others the pernicious influences of libertinism.

They are those who are predisposed to hereditary diseases, — to scrofula, to phthisis, to neuroses, to asthma, to gout, to calculi, to eczemas, to mental derangement, — having had a parent attacked by one of these diseases. Let them know well that each act of their debauches bears a rude attack upon their health, and hastens the development of the disease of which they stand in dread.

Delicate constitutions, in proportion to their excesses, are threatened much more with diseases than persons of vigorous health. And, a thing worthy of remark, feeble, puny, phthisical creatures are often the most ardent in debauchery !

Sick persons and the wounded, who must preserve their strength with care, in order to resist the debilitating action of disease, are obliged, in general, to deny themselves sexual pleasures. For a much more potent reason, they cannot give themselves up to excesses without compromising their health, and even their life.

Many observations recorded in the annals of science have signalized the fatal consequences of these

untimely excesses. Fabricius Hildanus speaks of a patient attacked by pleurisy, who at the tenth day, being convalescent, had intercourse with a woman, and was, immediately after the act, attacked with trembling, with fever: he died two days afterwards. "Scrofula, rachitis, gout, calculus," says Saint-Marc, "are so many diseases which, when they have arrived to a certain degree, are exasperated by the venereal act." It is the same with insanity: J. P. Falret¹ has cited remarkable examples of it. "Each time a gouty person sees a woman," writes Castel,² "he adds, if he is young, a new root to his disease; and, if he is old, he digs a foot square of his grave."

The empire of habit has so much force that debauchees, when sick, continue their excesses, notwithstanding the warnings of science and of nature.

I have treated a libidinous patient who never gave himself up to sensual pleasures without having a violent fever for several days. One of these attacks ended by carrying him off.

An analogous case is reported by Plater. A man, having abused sensual pleasures until the fiftieth year, married at this age. Wishing to celebrate his nuptials, he is seized with such a violent suffocation that he is obliged to give it up. The same symptom seizes him every time he makes the same attempt.

¹ J. P. Falret, *Des Maladies Mentales*. Paris, 1864.

² Castel, *Traité de la Goutte*. Paris, 1811.

He abstains for a long time : different kinds of treatment are prescribed for him. Finally he wishes to hazard a new attempt. The suffocation returns again. He is desirous of accomplishing the act ; he dies then in the arms of his wife.

IX.

CONJUGAL ONANISM, OR THE ARTIFICIAL RELATIONS BETWEEN MAN AND WIFE IN ORDER TO AVOID CONCEPTION. — IMMORALITY, DANGERS TO THE HEALTH.

WE must raise our voice against the dangerous abuses which soil the conjugal bed, against onanism of man and wife.

We do not enter upon this subject without regret. But this vice is so widely spread that science should take cognizance of it. It should make known the real dangers of these artificial relations, invented by a culpable fraud, to prevent fecundation, and to annihilate the natural consequences of the conjugal relations.

It is painful to avow how much, in our age, this vice is propagated; and how much it propagates itself still, from day to day, in all classes of society. It seems, in this respect, as if the moral sense were lost, a condition of things which permits of disorder without any scruple.

There then, assuredly, is a shameful social wound. How, then, has it come to us?

Fatal maxims have been scattered in society. In the name of a false science, it has been maintained that populations cannot continue to increase, because

the alimentary substances do not increase in the same proportions ; that it is necessary, consequently, to restrain generation, to limit the family, to hinder above all or retard the marriages of poor persons, in order not to arrive at a dearth, and not to augment pauperism. On the other hand, luxury increasing more and more and beyond the limits of fortunes, individuals looking too much to the future have wished to limit their progeny to their resources, in order not to divide up their revenues too much and scatter their riches.

Let us add to these causes the weakening of religious beliefs and practices. Religion, whose moral prescriptions are in perfect harmony with the laws of nature, with the teachings of physiology, with the rules of hygiene, proscribes severely every species of fraud in the accomplishment of the generative functions. Indeed, this precept is not listened to. The vacillating reason of man seeks to substitute itself for the views of Providence : setting itself in defiance of the immutable wisdom of God, does it not imagine that it must reconstruct the grand laws which rule the universe ?

Ridiculous presumption, which gives birth only to error, which sows only the seeds of ruin and death !

The man who would by his ingenuity derange the admirable combinations of the Creator, who would disturb the law which presides over the conservation and propagation of the species, does not do it with impunity : he must bear the penalty.

Observation confirms this : —

In the first place, the culpable end is not always attained. Certain married couples know that nature baffles sometimes the most adroit calculations of their ingenuity, that she regains the rights of which they wished to frustrate her. It is remarked that the children, the unexpected products of these unforeseen procreations, feel profoundly the strange perturbations of their conception. They are, in general, feeble, cacochymic, scrofulous, and even monstrous.

Furthermore, physicians have observed that the venereal act exercised otherwise than under the inspiration of instinct is a frequent cause of diseases for both sexes.

In man, the conjugal duty accomplished physiologically, completely, leaves after it a state of comfort which always results from the satisfaction of an imperious desire. But when the function has been disturbed by culpable preoccupations, the nervous erethism is exalted, persists, is accompanied by depression, prostration, fatigue, and above all by a shade of sadness analogous to a remorse of conscience.

By the repetition of these unnatural acts, derangements in the health may supervene, diseases similar to those produced by solitary onanism, — different neuroses, hypochondria, emaciation, impotence, involuntary seminal losses, &c.

Dr. A. Mayer, who has given his attention to

this delicate subject,¹ has reported several observations. The following is one of them : —

“ A man came to consult me, saying to me that he felt as if he was going day by day, — such was his expression, — and that his forces were exhausted, although he had his ordinary appetite, digested his food easily, and gave himself sufficient nourishment. He immediately added that he was in no suffering, and that he did not know to what to attribute his condition. See elsewhere the circumstantial history of this patient.

“ M. B. is aged thirty-six years. He exercises the profession of draughtsman. Of a nervous temperament, and of a constitution originally robust, but now deteriorated, he has been married seven years, and is already the father of five children, all living. My attention is immediately turned towards the probable cause of a nervous disorder of which this man bears the impression upon his physiognomy. To my interrogations directed to this end, he replied to me that his wife having had her health severely shaken in consequence of an uninterrupted succession of pregnancies, and having run the risk of dying during the labor of her last confinement, he had resolved with her to surround their sexual relations with the most minute precautions, in order to prevent a new conception. This man put in play the best calculated refinements of conjugal onanism. There happened in consequence of these manœuvres a prolapsus which held the husband in a state of semi-syncope, the duration of which extended sometimes even to an hour. The wife herself was the prey to nervous symptoms and to a manifest decline. My prescription was this : to renounce completely conjugal relations, or to practise them normally, under the penalty of the gravest consequences for both. Moreover, I believed myself authorized, by way of precaution, to advise him not to approach his wife until after the twelfth day, to date from the end of the menstrual epochs. Science proves that, from the twelfth day after the

¹ Mayer, *Des Rapports Conjugaux considérés sous le Triple Point de Vue de la Population, de la Santé, et de la Morale Publique*, 5e édition, Paris, 1868, p. 160, et suiv.

menstrual epoch until a new menstruation, there is little probability of conception.

"I saw this patient six months later, and found him literally transformed. His health had returned completely under the influence of a more regular conduct."

Practice has likewise permitted me to collect a certain number of important facts.

M. L. has practised the conjugal duty normally since his marriage until 1850; that is to say, during nine years. Then, having four children, not wishing to increase his family he gives himself up to the culpable manœuvres of conjugal onanism. Endowed with excellent health, of a nervous sanguine temperament, he had always possessed great physical and moral vigor.

He noticed, at the end of a year of this practice, a more marked excitability during the act, followed by prostration and exhaustion more and more prolonged.

He could not account for the cause of these phenomena. Notwithstanding a succulent and copious alimentation, he felt little by little his forces diminishing, his vital energy becoming feeble. When, he was much fatigued, slight tremors agitated his limbs. He often had dimness of vision, vertigo, which passed off rapidly. A melancholy seized upon him.

Consulted by the wife of M. L. for this patient without well-defined disease, but whose nervous system was severely shaken, I passed in review all

of the probable causes of his condition, and was led to recognize in conjugal onanism the cause of the whole trouble. M. L. shared in my opinion, and resumed from that time his good conjugal habits. It required less than six months to confirm my diagnosis by the cure. M. L. regained his strength completely, and his health was re-established.

Nevertheless, two years passed before his wife became pregnant. Was it to the man or to the woman that the default of generation must be attributed? Was it to both? They had always had for a long time disorder in the act, and from it perturbation in the procreative faculty.

In the following observation, onanism is seen to bring on involuntary seminal losses.

M. P., aged twenty-six years, in mercantile employment, of good health, leading a regular life, makes the acquaintance of a young girl, his neighbor; and passion soon leads the young people to intimate relations, which produce their illegitimate fruit. The birth of this child did not satiate their passion: their intimate relations continued. But, in order to prevent conception, they surrounded them with all of the artifices capable of cheating nature. At the end of eight months of these abnormal relations, renewed very frequently, the young man began to feel feeble; his nervous impressionability becomes exaggerated; he perceives that the excessive labors at the desk, prolonged walks, bring on pruritus of the genital organs, then

an escape of semen with a voluptuous sensation. These seminal losses are renewed more and more frequently, even every day in going to stool. They bring on a progressive feebleness, pallor, and emaciation of the body, neuralgias of the head, of the stomach.

M. P. consults me. I advise him to abandon his sexual relations immediately or get married. Having overcome the obstacles which were opposed to their union, these young persons became united in the bonds of matrimony. From that time the conjugal relations become normal and regular.

The health of M. P. improved immediately. At the end of six weeks, the seminal losses had completely ceased; strength returned little by little. It was not until eighteen months afterwards that his wife became pregnant again.

By provoking unsatisfied desires and incomplete sensations, the artifices introduced into the conjugal act often lead to a profound perturbation in the genital apparatus of woman. The womb enters into a state of excitation and congestion which is not appeased by the natural crisis, by the contact and lubrication of the seminal fluid: the super-excitation persists and is perverted. There comes to pass then just what will take place if, after having presented food to a starving man, it is suddenly withdrawn from his mouth after having excited his appetite. These super-excitations not being calmed determine little by little grave disorders in the uter-

ine innervation, the starting point of varied, multiple neuroses, of cramps, strange hysterical affections, which torment in a cruel manner and without relaxation so many married women.

Among forty women, I have been able to attribute to onanism the nervous condition which was the cause of their suffering.

In six of them I have observed violent uterine cramps, tenacious hystericalgias, in consequence of each generative act. The venereal erethism was powerfully exalted, and caused profound disturbance in the health.

The following is an example: Madame X., aged thirty-two years, of a nervous lymphatic temperament, had, while a young girl, attacks of hysteria. Married at twenty-one years of age, she had had three children at intervals of eighteen months, and had nursed them. Her health was well fortified, her nervous sensibility was not very great; and it required very lively emotions in order to bring on, and then rarely, a convulsive attack of hysteria.

Mr. X., not wishing to increase his family, began at the eighth year of his marriage to practise the conjugal duty in an abnormal manner. His wife had to submit in spite of herself to his wishes. Mr. X., of a good constitution, did not experience any alteration in his habitual health. It was not the same with his wife. At the end of six months she began to experience, from time to time, and by attacks, violent pains in the lower part of the bowels, which resem-

bled uterine cramps. These sufferings obliged her to go to bed immediately, and they lasted several hours. There was increased sensibility over the pubis and in the left ovarian region. These attacks manifested themselves three times during the day following conjugal relation. At the same time, the hysteric attacks were repeated quite frequently; there also came on gastralgia, with acidity, distension of the stomach, constipation. During the venereal act, Madame X., who had always showed herself sufficiently passionate, now experienced a very painful super-excitation, a kind of nervous irritation which caused her suffering.

Consulted by the couple, I recognized that conjugal onanism was the sole cause of this nervous condition. In fact, Madame X. had not experienced any vivid emotion, any annoyance, any pain: she remained in her ordinary condition. One function only had been disturbed, — the genital function.

In accordance with my advice, the husband decided to return to more rational habits. Madame X. still had, during the month following my consultation, three uterine attacks which I endeavored to control. Then every thing became orderly, the health became good again.

In certain women, conjugal onanism, by uselessly exciting the procreative faculty without satisfying the function, without completing it physiologically, provokes congestions, inflammatory or atonic engorgements of the uterus, metritis, leucorrhœa, then granulations, ulcerations of the organ; and finally,

according as there is a predisposition, organic affections. — grave diseases which are much more common in cities than in the country, where the morals are better preserved. The affections of the organ of gestation have become so frequent in our day that a writer, unacquainted with medical matters, has felt justified in calling this age the age of womb diseases.

Dr. L. F. Bergeret has published a remarkable work¹ on this interesting chapter of libertinism. He has reported one hundred and twenty-eight observations, set forth with details, and of which many are conclusive, to demonstrate the numerous ills produced by frauds in the accomplishment of the generative functions. These observations concord perfectly with our own studies.

Artificial conjugal relations have still other serious consequences, which ought to be noticed.

Copulation has not alone for its end the generation of beings: it tends also to bring about unification in the nature of the couple, to facilitate the assimilation of the physical and moral qualities of both. The sperm, in fact, has a fecundating action which exercises itself over the entire organism of the woman. This opinion is one of science, it is that of our venerable master J. P. Tessier, that of our honorable friend M. Frédault, who expresses himself thus: "The sperm does not only fecundate the ovum of the woman, it fecundates the woman

¹ L. F. Bergeret, *Des Fraudes dans l'Accomplissement des Fonctions Génératrices*. Paris, 1870.

herself, and exercises its action over the entire formative disposition. It is thus that the wife derives many of the qualities of character that she did not possess before her marriage, that her temperament changes, that new habits of nutrition show themselves.”¹

If, then, man neglects this general fecundation of woman, he will fail of a powerful means furnished by nature to produce the most intimate unification of man and wife, to give birth to physical and moral sympathies, that indissoluble alliance by reciprocal attachment, those concordances so happy and so desirable in the tastes and aspirations, in the habits and morals. In place of the antique virtues of the family, do we not see too often, alas! only coldness, indifference, disunion? Let us go to the bottom of things, and we will discover ordinarily this wound hidden in onanism. When the husband and wife violate the sanctity of the conjugal alliance, when they profane chastity by their intimate acts, they are seriously wanting in respect for one another: the husband loses his prestige of honor, the woman her purity of heart. Hence, pernicious changes are not slow in showing themselves in their moral relations. Little by little come on disaffection, indifference, contempt, then bitterness, resentments, which, increasing one upon another, bring about those scandalous ruptures, those dramas of adultery, so frequent in our age.

¹ Frédault, *Traité d'Anthropologie Physiologique et Philosophique*, Paris, 1863, p. 560.

Yes, there is danger in this for the honor of the family, danger for the public morals. This young wife, but lately so innocent and so chaste, who has been polluted by the immorality of her husband, will know the ingenious stratagems invented by debauchery. Then if seduction seizes upon her heart, if her virtue fails, she will know that she will be able with impunity to violate the conjugal faith. What have you to say, imprudent husband? You have taught her the art of cheating nature and of cheating yourself.

One word upon the social consequences of libertinism between husband and wife.

Conjugal onanism is a veritable social wound. Each fraud is an indirect infanticide, a stifled germ rendered unproductive. Must we be astonished that the population in France is subjected in our days to a period of arrest in its progressive increase? At the end of the last century, the mean number of children by marriage was from 4 to 5; from 1850 to 1860, it is no more than 3, and in Paris only 2.65. In a recent discussion at the Academy of Medicine, M. Broca¹ made the remark that marriages were less fruitful and woman more sickly for a number of years past. Is it not because libertinism enters more and more into the sexual relations, not only in cities, but even in country places?

¹ Broca, Discussion sur la Mortalité des Enfants (Bulletin de l'Acad. de Médecine, Paris, 1866, t. xxxii. p. 351).

X.

SOLITARY ONANISM. — ITS BAD CONSEQUENCES FOR THE SOUL AND FOR THE BODY. — OBSERVATIONS. — SEVERAL EXAMPLES OF RAPID DEATH OCCASIONED BY THIS VICE.

THE criminal habit of solitary onanism is the most pernicious kind of debauchery, on account of its frightful results.

"In my opinion," says Réveillé-Parise,¹ "neither pestilence, nor war, nor variola, nor a host of similar ills, has results more disastrous for humanity. It is the destructive element of civilized societies; and it is much the more active, inasmuch as it acts constantly, and ruins populations little by little."

On this point there exists an unanimous accord amongst all physicians. And let it not be supposed that physicians wish to exaggerate the dangers attributed to solitary pleasures. I know that individuals are met with addicted to masturbation from infancy, and who arrive, full of health and vigor, at an advanced age, without feeling the burden of infirmities. These cases are exceptions. On the other hand, before observing the grave diseases resulting from onanism, how many affections are there, more or less painful, without determined character, which practitioners let pass by without recognizing the primitive cause.

¹ Réveillé-Parise, *Revue Médicale*, 1823, p. 98.

Of all venereal excesses, masturbation presents the most dangerous. Let us see why.

A great number of circumstances render difficult or prevent intercourse with women ; but this impudicity never finds any obstacle. So also it has no bounds : as soon as it has subjugated the heart, it holds an odious empire over the senses ; everywhere it pursues, without cessation it harasses, provoking lascivious ideas and desires, even in the midst of most serious occupations. Hence results the so frequent repetition of its acts.

The mind and the body concur in soliciting to evil. The imagination, beset by immodest thoughts, excites to unruly acts. The genital organs, excited by the morbid activity of the function, secrete the prolific fluid more abundantly, and require more and more often to be relieved. The habit becomes then so powerful that it enchains its victim and reigns despotically, holding him under the yoke of servitude. And, as the will becomes progressively enervated, as well as the body, there comes a time when the unfortunate one, feeling the cruel constraints of the evil, wishes to correct himself, but is unable : he has neither sufficient force nor courage.

"I have within me two desires," said a young man to me, endowed with the finest qualities of mind, but who used himself up in consequence of his passion, — "one which resists, and the other which leads me on. This latter, in order to seduce me, makes use of the most adroit subterfuge, and always

says to me, 'This will be the last time.'” The unfortunate young man died of pulmonary disease.

To the sufferings which weigh down the body are added the pains which torture the soul.

In the pleasures of love, the heart partakes of the enjoyment of the senses; and this joy, by favoring digestion, by animating the circulation, by provoking all of the functions, contributes, to a certain extent, to repair the losses of the organism.

But in onanism, in this odious theft made against nature, in this strange perturbation of the genital sense, there is found nothing but regrets, sadness, shame, and remorse. The crime is so infamous, even in the eyes of him who commits it, that he will never dare to acknowledge his licentiousness, and that he will envelope himself in the shadows of mystery in order to give himself up to his fornication. How many even have perished from never having dared to declare the cause of their ills!

We could excuse him who, seduced by a desire that nature has imprinted in the heart, and which he makes use of for the propagation of the species, has only done wrong in abusing it, and injuring himself. But for him, unfortunate one, he sins against all laws, he corrupts all the sentiments, he deranges the most admirable designs of the Creator!

So it seems to him that every one reads upon his countenance the cause of his degradation. You see him shun society, forsake pleasures, plunge himself in the most profound isolation. A prey to

a sombre melancholy, tormented by the remorse of having been himself the artificer of his own physical and moral ruin, he cannot sometimes even more aspire to the sweet consolation of marriage : he dares not, and he cannot, for all women are to him a horror.

Such are the peculiar characters which must be assigned to the vice of masturbation.

As to the diseases, we have pointed them out while speaking of libertinism in general. Nevertheless, we must observe that the attacks of the disease are more rapid and more violent, for the excesses of onanism are easier, and often the victims are younger.

A few observations will complete this picture.

Let us listen to the complaints of a patient writing to his physician : —

“I have had the misfortune, like many other young men,” — it is at mature age he writes to me, — “to give myself up to a habit as pernicious for the body as for the soul. Age, aided by reason, has long since corrected this miserable propensity.

“But the evil is done. To the extreme sensibility of the nervous system and the symptoms which result from it are joined a feebleness, a discomfort, a weariness, which seem to vie with each other in besetting me.

“I am ruined by an almost continual loss of semen, my countenance becomes deathly, so pale and dusky is it. The feebleness of my body renders all movements difficult ; that of my limbs is such that I have much difficulty in holding myself upright, and I dare not go out of my chamber.

“Digestion is so badly performed that the food presents itself unaltered, as if I had just put it into my stomach, three or four hours after having taken it.

“My lungs are filled with slime, the presence of which throws me into a state of agony, and the expectoration into a state of exhaustion.

“Behold, sir, a short sketch of my miseries, which are still augmented by the sad certainty which I have acquired that the day which follows will be worse than that which preceded. In one word, I do not believe that any human creature has been afflicted with so many sufferings as I have been. If religion had not restrained me, I should have already terminated a life so much the more burdened because it is my own fault.”

Tissot reports, in his dissertation, an observation the picture of which is most frightful: “I was frightened myself,” writes he, “when I saw the unfortunate person who is the subject of it. I felt then more than I had done the necessity of showing to young men the horrors of the abyss into which they voluntarily throw themselves.”

L. D., clock-maker, had been of good habits, and had enjoyed good health until seventeen years of age. At this time he gave himself up to masturbation, which he repeated three times a day even. The ejaculation was always preceded and accompanied by a slight loss of consciousness and a convulsive movement in the muscles of the head, which held it strongly backwards whilst the neck became extraordinarily swollen.

A year had not passed when he began to feel a great feebleness after each act. This warning was not sufficient to keep him out of trouble. His mind, already entirely given up to his infamous habit, was no longer capable of other ideas, and the reiterations

of his crime became every day more frequent, until he found himself in a state which made him fear death.

Sensible too late, the evil had made so much progress that he could no longer be cured. The genital parts were so irritable and so feeble, that there was no need of a new act of this unfortunate one to cause the semen to escape. The spasm which he experienced at first only during the consummation of the act, and which ceased with it, had become habitual, lasted several hours, and occasioned him such violent pains that he ordinarily uttered not cries, but shrieks, and it was impossible for him to swallow during all this time either liquid or solid. His voice had become hoarse. He lost his strength.

Obliged to relinquish his position, incapable of every thing, borne down by miseries, he languishes without help during several months, the more to complain that the relic of his memory, which was not slow to vanish, only served to recall to him without cessation the causes of his woe, and to augment with every horror his remorse.

I learned his condition, and visited him. I found less a living being than a dead body lying on the straw, meagre, pale, filthy, spreading an infectious odor, almost incapable of any movement. Pale and watery blood often escaped from his nose, the saliva ran incessantly from his mouth. Attacked by diarrhœa, his excrements were passed in bed without his consciousness; the flow of semen was continu-

ous ; his eyes bleared, dim, extinguished, no longer had the faculty of moving ; the pulse was extremely small and frequent, the respiration difficult. The disorder of the mind was not less, — without memory, without ideas, incapable of connecting together two phrases, without any other sentiment than that of pain, which returned with the attacks at least every three days.

I gave him some tonic remedies. He died some weeks later, his body entirely œdematous.

We may judge by the following examples how far the tyranny of habit can go.

"I have seen," relates Pinel,"¹ "a young man attacked with ataxic fever (typhoid), entirely exhausted, and the furor of whose onanism was carried so far that, on the sixteenth day of his disease, he still provoked his exhausted organs, while death was announced by the most sinister omens."

A girl² aged eighteen years of age, of a strong constitution, a sanguine temperament, having plumpness and freshness, contracted the habit of masturbation. Six weeks had hardly elapsed since the beginning of her pernicious manœuvres when the features of her countenance are altered, she grows sensibly meagre, her skin becomes discolored. She suffered from palpitations, with a spasmodic constriction of the chest and a dry cough, which was soon followed by spitting of blood. She was sad,

¹ Pinel, *Dictionnaire des Sciences Médicales*, t. xlvi. p. 55.

² Martin (de Lyon), *Mém. de Médecine Pratique*. Lyon, 1835.

depressed, she shed involuntary tears. Several remedies were employed without success. The menses were suppressed. The disease increased. I suspected onanism as the primitive cause of all the symptoms. The mother, to whom I confessed my suspicions, firmly denied it, protesting to me the innocence of her daughter, who received then the attentions of a young man to whom she was to be married at some future period. She was made to pass several months of the summer in the country, where she suffered cruelly from a white swelling of the knee, which much enfeebled her. She was still under treatment for this disease, when all at once violent headaches manifested themselves, accompanied by vomiting, fever, then delirium and convulsive movements. She was in danger. During one night the patient was detected in the practice of onanism. I was informed of it at my visit, and became shortly after the witness of this frightful habit. I questioned this unfortunate young woman: she informed me that she had given herself up to masturbation for the last ten months, and that she had never been able to keep herself from it during her diseases.

I remonstrated with her, and promised that I would engage with her parents that she should be married as soon as her health was re-established. My remonstrances and my promises were useless. She gave herself up with fury to her passions before her parents, before the assistants, who were occupied

without cessation in holding her hands. I gave orders that they should be tied. She then made movements of the body in order to supply the place of her hands. She was restrained. She became frantic, made obscene proposals to those around her, and abandoned herself to the most vile imprecations.

During the day her bowels became swollen; at night delirium was complete, the convulsions became frightful, and the patient soon expired in coma.

Oh, the heart of the physician bleeds very often at the aspect of so many ravages produced by masturbation! But nothing is more painful than to see subjects attacked who are still in their infancy. It is distressing, above all, to know that corrupted domestics or older companions are not ashamed to teach these evil practices to so many young children, who, once led away, abandon themselves to excesses which sometimes destroy them in a frightful manner.

In early youth, nervous super-excitation, determined by the genital organism, reacts easily upon the brain, and produces fatal results. It needs an attentive physician to seize upon the cause of the ill; for the parents, ignorant always of the vicious habits of the child, do not put him on the track. Deslandes¹ and Martin (de Lyon) have called attention to this subject. I borrow from the latter the following observation:—

¹ Deslandes, *De l'Onanisme*. Paris, 1835.

"I was called the 12th of May, 1835, to attend Josephine L., aged four years. This child, whose intelligence was precocious, and whose body was very well developed, presented an inflammation of the genital parts, accompanied by an abundant puriform discharge. At my visit, I found the child drowsy, with uncertain look, the pupils contracted, the face pale, with occasional patches of red at intervals, the belly distended, the pulse small ; in fine, the evident symptoms of cerebral fever.

"The examination of the genital parts caused to be discovered so considerable a dilatation of the vagina that it was impossible to mistake the direct cause of it ; and the domestic informed me that the child had for a short time past given herself up to onanism as by an automatic movement.

"Rational means were employed to combat the affection of the brain, and, as a compulsory measure, gloves woven of metallic material were put on the child's hands. The disease increased, nevertheless ; and the little patient died a few days afterwards. Up to the last moment, the intervals in which her hands were left at liberty were employed in repeating the act which carried her to the grave.

"It was a pruriginous affection of the genital parts which had provoked the masturbation in this little girl."

XI.

TREATMENT OF ONANISM BY MORAL, HYGIENIC, AND COERCIVE MEASURES.

THE family and society being directly attacked in their elements by the ravages of masturbation, it is of the utmost importance to anticipate this formidable scourge and to repress its disorders.

We should always have an unlimited respect for the innocence of childhood. There should be no loose conversations, no levity in manners, in presence of children.

Parents should give great attention to the choice of domestics. They should watch over their morals with that vigilance of the father of the family of whom Phædrus speaks, who discovers whatever is being done in the most obscure corner of his house : —

“Docuit enim fabula videre plurimum in rebus suis.”

They should endeavor to remove the physical and moral causes of the premature corruption of morals.

A general state of languor, want of color in the face, emaciation of the body with a voracious appetite, fetor of the breath, the presence of a bluish circle around the eyes, make them presume that the child or the young man gives himself up to some secret practice. It is necessary to seek to surprise him, and convince themselves of the existence of the vice.

Immediately, the evil being recognized, the most proper means to destroy it should be put in use.

Do not give yourselves over to vain declamations on the infamy of your child's conduct, on the enormity of the crime of which he renders himself guilty ; for these exaggerations amount to nothing.

But acquaint the physician ; and, under some pretext or other, bring him into the presence of the patient. He will examine him, will show him that his health is becoming altered, will make known to him the cause of his weakness, will picture to him the ills which threaten him, and will give him proper advice.

It is indispensable to change the habits of the unfortunate one who hastens to his ruin. There is nothing more salutary than diversions, journeys on foot, distant excursions, sustained gymnastic exercises, forced, pushed even to fatigue ; above all, in the evening, so that the body has an urgent need for repose, and that the spermatic secretion be diminished.

The diet should be suited to the condition of the digestive organs, — rather mild and coarse than heating and succulent. Exciting, highly seasoned meats, wine pure, coffee, alcoholic liquors, should be interdicted. Sleep should be of short duration, from seven to eight hours, upon a hard bed of hair or straw, — the position on one of the sides, never on the back ; for the concentration of the heat upon the lumbar region develops the excitability of the sexual organs.

If the shameful practices are due to any morbid affection whatever, it will suffice to cure the disease which is the primitive cause of the vice. Thus, to expel worms from the rectum, to cause hæmorrhoids to disappear, to cure a pruriginous affection of the genital parts.

Let great attention be given to this : persons of a feeble temperament, delicate, nervous, those suffering from a constitutional disease or diathesis, are very much given to masturbation. Herein is a source of valuable indications for therapeutics. By fortifying the constitution, by destroying the original or acquired vice, we shall uproot the unnatural habits, we shall re-establish the moral harmony at the same time with the physical harmony.

In all cases we should remove the patient from the society of persons of the opposite sex, from associations which have been pernicious. We should cause to be renounced the reading of romances, poetry, sentimental music ; removing from the senses, from the thoughts, every thing that can awaken erotic desires. Sedentary studies should be suspended or of short duration each day, because by exalting the mind, and leaving to the body all its forces, they favor bad habits. It is necessary, nevertheless, that the body and mind should be continually occupied : it matters not, however, whether the exercises are chosen outside of those that we prescribe.

We shall always find it good for children, and even

for young men, if it is possible, to have recourse to the advice of an enlightened director and to religious practices. Prompt confession has often been a radical cure.

It is well understood that the most assiduous, the most intelligent supervision shall be so directed as to have an eye on all of the actions of the young people, and to surprise them at a moment they least expect. In establishments for education, it is indispensable that the dormitories be lighted during the entire night, and a watcher should pass through them continually.

Finally, when the moral and hygienic means employed at the same time as the special medicines — which we shall make known farther on — keep us waiting for their salutary effects, it is necessary in young children to have recourse to apparatus which makes it impossible for them to abuse themselves. I have advised, and always with success, gloves made of woven metallic material or of hair. The compulsory apparatus should be employed at night during several months.

What shall we do as a last resource, when regimen, medicine, moral and religious counsels, — every thing, — have failed? What shall be done with a youth who, eluding constant surveillance, gives himself up with fury to his shameful practice, and threatens his constitution with ruin?

In this peril, certain experienced physicians advise the adoption of a plan which without doubt is

an evil, but a less evil than that which it is desirable to overcome. It is that which J. J. Rousseau has expressed in the following lines : —

“ Set instinct at defiance : he would be dangerous who should teach your pupil to give himself up to his inclinations and supply occasions for satisfying them ; if he once knows this deplorable supplement, he is lost. Without doubt, it would be better still. . . .

“ If the passions of an ardent temperament become invincible, my dear Émile, I pity thee ; but I do not hesitate an instant, I will not suffer the end of nature to be eluded. If a tyrant must subjugate thee, I give thee up by preference to him from whom I wish to redeem thee. Whatever may happen, I shall snatch thee more easily from women than from thyself.”

Recognizing fully the necessity of making the unfortunate one who has strayed return to the ways of nature, we do not admit that the physician should give an immoral advice. Finally, we shall content ourselves in engaging our patient in marriage, if the thing is possible. The pleasures of love have often caused solitary habits to disappear. But there comes a time when this powerful resource itself fails ; for the perversion of the genital instinct is carried to such a degree that every woman is held in aversion.

XII.

HOW THE EDUCATION OF THE FAMILY SHOULD
FAVOR GOOD MORALS. — SOME ADVICE TO
YOUNG MEN. — THE LAWS SHOULD PROTECT
WOMAN.

IT is the family which perfects the education of the school-master.

The education of the family is of the highest importance, in order to instil good habits, to moderate the ardor of the passions, and to remove youth from the perils which threaten it.

The father and the mother should direct the first steps of their children in the world.

For each there is a duty.

The father forms the character of the child by means of the skilful employment, and a discreet mixture, of authority and reason : it is the authority which imposes itself and causes itself to be obeyed ; but it is also the authority which demonstrates duty, which is reasonable. The father instils into the mind of the child, to conduct him in life, the idea of duty which enfranchises from the servitude of self, from his passions, and procures true liberty. He gives strong, manly virtues.

It is by gentleness and love that the mother forms the character of the child : it is in charming it, in

persuading it by soft caresses, tender counsels, that she curbs its indocile nature, that she favors the paternal action, that she tempers its severity. The mother inspires the gentle, chaste, amiable virtues.

"The father," a charming philosopher¹ has said, "rough-hews energetically the statue of the man: the mother adds to it perfection and beauty."

Scarcely entered into society, than the young man is obliged to contend against the temptations which entice him from the domestic fireside. The desire for independence, — that desire to act for himself, to be himself, to taste the liberty, the novelty of life, — that love of the new, of the unknown, have for him irresistible attractions.

The father must know how to temper these so natural desires: not in contending against them with a pitiless severity; not in cutting their wings, in making martyrs of these inclinations; but in directing them properly, — in directing them towards the beautiful, the good, the true. The young man must serve an apprenticeship to life, and we do not know how many perils there are in liberty. Let him know them, then, in order to shun them; let him feel, let him see, let him experience, by himself, — for he has need of experience, in order to become himself the head of the family. But let the eye of the father watch, let his hand be extended, in order to save him.

Seek to be the watchful and not too severe guide,

¹ P. Janet, *Leçons de Philosophie, la Famille*. Paris, 1857.

the indulgent friend and not the rigid Mentor, and in that way become the chosen confidant of the son, — such is the truly salutary office of the father. The disorders of our times arise from the fact that the family is no more. Let him endeavor to retain him at the domestic fireside. Acting thus, he will preserve him from easily acquired, baneful, dangerous friendships; he will keep him away from withering passions. The young man who loves his family respects himself, for he fears to make them blush or weep. "What son," says Silvio Pellico, "will sleep in the drunkenness of his culpable enjoyments, if he thinks of his mother who follows his footsteps trembling, prays in secret for him, and is afflicted?"

The direction of the young daughter is not less difficult nor less important than that of the son.

We ought to prepare her for an active and serious life, without too much constraint upon the scope of her imagination; to cultivate her mind and accustom it to beautiful things, without favoring pedantic enthusiasm; to bring her up at the domestic fireside, without rendering her a stranger to the usages and the elegance of society.

We should inspire her with simplicity in her dress. Luxury is always out of place in her: good taste and virtue reveal themselves in the art of dress.

It is not forbidden to a young girl to seek to please, but let her avoid that perfidious coquetry that counts its exploits by the number of its victims.

It is by the charms of the mind and the qualities of the heart that she wins esteem, that she gains the friendship of those who surround her.

In order to preserve her innocence, that secret and innate grace, the peculiar property of woman, the mother enlightens and instructs her little by little, avoiding to leave her in simple ignorance of all things. She gives her prudent lessons, serious warnings, in order to prepare her for the part she will fill later in a new family. She allows her the discreet use of society, accords to her a prudent, enlightened liberty, which fortifies her virtue. Confiding in her natural candor, she leaves her to act for herself, govern herself; but she watches her. She permits her to walk without support, but she foresees constantly, she is present at the least false step.

Nevertheless, the confidence of the mother calls for confidence from the daughter. If the mother relaxes her rights, the daughter ought in return not to have any reserve, any after-thought: she should open herself to the maternal tenderness, let herself be seen entirely.

Very often young people do not give themselves up to debauchery except from impulse, thoughtlessness, without reflecting upon the disastrous consequences of their actions. We should appeal to their reason.

Without setting myself up for an august censor, I can say to these erring but generous spirits, who so well comprehend the noble sentiments:—

You have probity, honor. Well, then, do you see what you do? You give as food for your amusements the body and the soul of poor young girls; and after having ravished them of their innocence, after having destroyed their happiness, you cast them off from you, because your libidinous desires are satisfied. Does probity permit you thus to steal precious treasures by means of infamous deceptions? Does then honor tolerate these cruel games which carry in their train, for your victims, shame, despair, and crime?

When you profane woman in a manner so odious, when you dishonor her noble character, do you reflect that you are united by sacred ties to woman, — to your mother, to your sisters? Truly you have in your heart that your mother, that your sisters, are to be respected.

Know also, young man, that in these iniquitous intercourses you blast for ever the most tender sentiments of your soul. No, there will no longer remain to you enough candor and virtue to feel later the sweet emotions of pure love, to taste the ineffable joys of the family. He who is satiated in the gross pleasures of seduction can no more enjoy the sweet poetry of the soul: he knows no longer how to love. He only finds in the depths of his exhausted nature bitter disgust, cold indifference. This is assuredly one of the most powerful causes of so many unmarried men, without reason for being so; of so many marriages without love, which conceal the adulterer in their flanks.

Fear, then, these deceitful pleasures ! Fly from them ; for under seducing appearances are hidden inevitable dangers !

“ Sur un mince cristal l’hiver conduit vos pas,
Telle de nos plaisirs ia légère surface,
Le précipice est sous la glace,
Glissez, mortels, n’appuyez pas.”

Be better penetrated with the respect due to woman ! for that alone because she is woman. Elevate your thoughts, purify your sentiments. Uplift yourselves into regions more pure : *sursum corda*. Higher still ! I will say to you with the inspired poet :¹ —

“ Plus haut, toujours plus haut, vers ces hauteurs sereines
Où les bruits de la terre, où le chant des sirènes,
Où les doutes railleurs ne nous parviennent plus ;
Plus haut dans le mépris des faux biens qu’on adore,
Plus haut dans ces combats dont le ciel est l’enjeu,
Plus haut dans vos amours, montez, montez encore
Sur cette échelle d’or qui va se perdre en Dieu.”

We have seen how disorders and adulteries easily have birth in conjugal unions badly chosen. Let young men, before they become engaged, surround themselves with the counsels of friendship, of experience ; let them preoccupy themselves above all with the qualities of mind and of heart ; let them endeavor to appreciate the character, the morals, the inclinations, the sympathies, of the person of their choice.

We claim loudly for a more real protection of

¹ V. De Laprade, *Idylles Héroïques*.

woman ! It is shameful for our age of progress to see the fate of woman so precarious, so sad. Should not society occupy itself with more solicitude for the young girl, procure for her more certain employment, more remunerative ; create for her resources for the future ? And this unhappy woman, who has been deceived, dishonored, degraded, betrayed by an adroit seducer, or a Lovelace debauchee, — should she not have the power to obtain justice, to indemnify herself for the injuries which have been caused to her ? Why not admit in France the search into the paternity, the recovery of damages, as in England, as in America ? Oh ! we should very soon make great progress in morality. We should see our adventurers more reserved, and woman more respected.

XIII.

MEANS OF COMBATING LIBERTINISM IN ACTING ON THE INTELLIGENCE, THE HEART, THE SENSES. — MEDICAL TREATMENT.

A DISTINGUISHED physician who, in obscurity at La Trappe, makes a happy use of his vast stores of medical knowledge in his theological works, R. P. Debreyne, gives the following counsels in order to prevent improper thoughts : ¹ —

“If these kinds of thought become very importune, are the product of a fickle and lively imagination, or of certain recollections which are vividly impressed upon the memory, diversion must be sought after, in exercising the mind by some intellectual, serious labor requiring application, or a difficult and complicated calculation which absorbs the entire attention.

“If bad thoughts proceed from an erotic temperament, or from a spermatic plethora, the best means will be those derived from physical and moral hygiene ; the practice of temperance, of an exact sobriety, of manual labor, bodily exercise, an incessant material occupation, fatigue, sometimes hunting, which in certain cases has produced the best and the most astonishing effects.

“Diana, as we know, is the born and natural enemy of Venus. Violent exercise stifles erotic sentiments, by giving birth to still more imperious sensations, such as excessive hunger, with an irresistible inclination for physical repose.”

You who wish to remain continent or to return to

¹ Debreyne. *Mœchialogie, Traité contre les Sixième et Neuvième Commandements du Décalogue*, p. 160.

pure morals, engrave these wise counsels on your mind, and know well that labor, sobriety, and the avoidance of occasions are the most proper means of turning aside from the habits of libertinism.

Labor impresses a happy diversion upon unruly thoughts, it diverts the activity from evil by the activity for good, it occupies the mind, it strengthens the will, it fatigues the body. But it must be earnest, regular, exercised during the most important hours of the day: the mind should be entirely devoted to it.

Away, then, with these long leisures, these languishing periods of idleness, these indolent unconcerns of life, which bring on the moral degradation of man! Give yourselves up to work with ardor, with love, and passion will soon be overthrown! In order to sustain your efforts, how many powerful motives are there to invoke! Self-love, emulation, glory, wealth, are there to solicit and attract thee!

Intemperance is the mother of debauchery. It is in the midst of the fumes of exciting wines and succulent meats that the erotic desires become exalted and sustained; it is in consequence of the drunken revelries that one is thrown into the arms of voluptuousness. In order to overcome your propensity for concupiscence, you must have the habits of sober life: none of those gastronomic shocks, none of those famous libations, which sully the table of high livers; but a severe, simple regimen, a just and regular satisfaction of the nutritive wants.

Sobriety in eating and drinking, activity in labor, will not appease the venereal appetite, except on the express condition that you fly from occasions which provoke evil. Avoid reunions, evening parties, balls, theatrical exhibitions, where the sensual excitations must shake your wavering determination; abandon the culture of sentimental music, of poetry, the reading of immoral romances which excite dangerous emotions for a sensible mind; break off suddenly, break off entirely, from bad company, above all from persons who are the objects of illicit attachment, who by their irresistible attractions are incessant solicitations to sensuality. These are the obligations of which experience has demonstrated the necessity. The diversions of travel, the sweet monotonies of the country, will be advantageous in order to turn aside from bad habits.

You will choose pure enjoyments, quiet friends; you shall put your confidence in some sedate person, in order that she may sustain you in your struggles, that she may counsel you in your hesitations, that she may support you in your weakness.

If you have the happiness to enjoy the sublime teachings of Religion, if you have Christian faith, make an heroic effort for yourself, return to the practices which it prescribes, and you shall be more assured of conquering yourself, of triumphing over your senses, of strengthening your virtue. Never have morality and practice produced more chastity and purity in manners.

It remains for us to set forth the medical treatment that experience has demonstrated to us to be efficacious in order to combat the morbid super-excitation of the genital organs and of the venereal appetite.

When the practice of masturbation or venereal excesses are due to a symptomatic irritation of the organs, it will suffice to cure the disease which is the primitive cause of the vice. Thus, to expel worms from the rectum by *semen contra* (worm-seed), *spigelia*, *calomel*; to cause hæmorrhoids to disappear by *nux vomica*, *Cayenne pepper* (*capsicum*), *sulphur*, *mercurials*, *sépia*, the preparations containing *sulphur*.

In order to combat the vice likewise of masturbation, one of the most powerful medicines is *sulphur*, followed at the end of six weeks by *carbonate of lime*. These therapeutic agents may be replaced by a stay at a sulphurous mineral spring, then at a calcareous mineral spring. Dr. Gallavardin has reported several cases of the cure of the vice obtained by *origanum* in boys, and by *sépia* in girls.

Against the bad consequences of masturbation, we shall administer: *quinia*, when there is exhaustion from excesses, decided feebleness of the organism, emaciation, easily excited perspirations; *iron*, after quinia; *phosphoric acid*, when we shall observe great nervous feebleness in young men whose constitution, previously strong, has been rapidly undermined by the loss of seminal fluid.

Against the exaltation of the venereal appetite,

we shall prescribe: *phosphorus* in extremely minute doses, in persons of feeble constitution, fallen into depression and debility, having constant erotic desires and great salacity, with frequent pollutions; *cantharis*, equally in extremely minute doses, against the symptoms of priapism, that is to say against over-excited desires in the highest degree, with painful, incessant erections, of long duration, involuntary seminal losses; *vegetable charcoal*, when there is prostration of the strength, difficult digestions with gastric catarrh and burning heat in the epigastrium, affluence of voluptuous thoughts, frequent pollutions; *quinia*, when we shall observe, notwithstanding great feebleness of the constitution, lascivious ideas, imperious desires and pollutions, followed by extreme prostration.

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To say what should be said, to only say what should be said, and to say it as it should be said.

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